



Miss Carter Smith

W. Williamson

March 1839







ГЛАВА ПЕРВАЯ

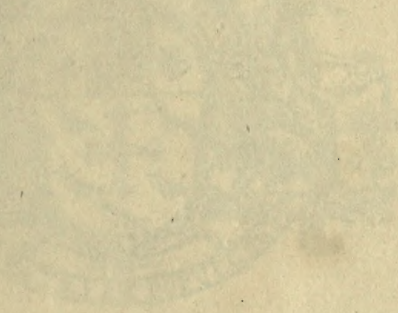
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A

# GREEK GRAMMAR,

FOR THE USE OF

WESTMINSTER SCHOOL.

by  
[William Camden]



LONDON:

G. W. GINGER, COLLEGE STREET, WESTMINSTER.

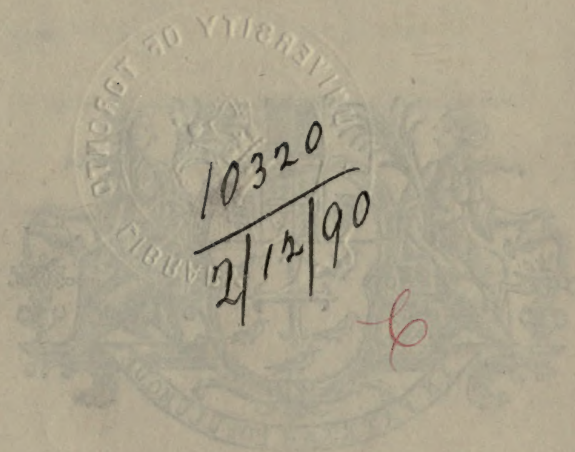
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GREEK GRAMMAR

FOR THE USE OF

WESTMINSTER SCHOOL



O. W. GINGER, BONDAGE STREET, WESTMINSTER

INDICATED



## THE GREEK LETTERS ARE TWENTY-FOUR.

FIGURE.	NAME.	POWER.
A α	ἄλφα	alpha a
B β β̄	βῆτα	beta b
Γ γ γ̄	γάμμα	gamma g
Δ δ	δέλτα	delta d
E ε ε <sup>a</sup>	ἑ ψιλὸν	epsilon e short
Z ζ ζ̄	ζῆτα	zeta z
H η	ἦτα	eta e long
Θ θ θ̄	θῆτα	theta th
I ι	ἰῶτα	iota i
K κ	κάππα	kappa k
Λ λ	λάμβδα	lambda l
M μ	μῦ	mu m
N ν	νῦ	nu n
Ξ ξ	ξῖ	xi x
O ο	ὀ μικρὸν	omicron o short
Π π π̄	πῖ	pi p
P ρ ρ̄	ῥῶ	rho r
Σ σ σ̄ ς <sup>b</sup>	σίγμα	sigma s
T τ τ̄	ταῦ	tau t
Υ υ	ὕψιλὸν	upsilon u
Φ φ	φῖ	phi ph
Χ χ	χῖ	chi ch
Ψ ψ	ψῖ	psi ps
Ω ω	ὦ μέγα	omega o long

Of the letters seven are Vowels—α, ε, η, ι, ό, υ, ω.  
The other seventeen are Consonants.

<sup>a</sup> In early times capitals only were used, and there was the same form E for both the long and short e, and the same form O for the long and short o.

<sup>b</sup> The form ς is only used at the end of a word.

There is another letter F (or Γ), a labial with the sound generally of the English w, which fell into disuse before the age of the Attic writers.—Abundant traces of it are to be found in Homer, as ἄνδρα ἱκαστον, which is properly ἄνδρα φίκαστον.

## VOWELS.

Two are long— $\eta$ ,  $\omega$ ; two short— $\epsilon$ ,  $o$ ; three common— $\alpha$ ,  $\iota$ ,  $\upsilon$ .

$\alpha$ ,  $\epsilon$  } is a Cognate of the long  $\eta$   
 $o$  }

Diphthongs are formed of the vowels.

Six proper— $\alpha\iota$ ,  $\alpha\upsilon$ ,  $\epsilon\iota$ ,  $\epsilon\upsilon$ ,  $ο\iota$ ,  $ο\upsilon$ .

Six improper— $\eta\upsilon$ ,  $\omega\upsilon$ ,  $\upsilon\iota$ ,  $\alpha\iota$ ,  $\eta\iota$ ,  $\omega\iota$ , with an iota subscript; this  $\iota$  however is placed at the side of capital letters, but is not pronounced, as "Ω.χ<sub>ι</sub>ετο.

The former vowel of a Diphthong is called Præpositive; the latter, Subjunctive.

## CONSONANTS.

Nine are mutes; of which three are soft,  $\pi$ ,  $\kappa$ ,  $\tau$ ; three middle  $\beta$ ,  $\gamma$ ,  $\delta$ ; three aspirated,  $\phi$ ,  $\chi$ ,  $\theta$ .

The other eight are Semivowels: of which four are liquid,  $\lambda$ ,  $\mu$ ,  $\nu$ ,  $\rho$ ; three double,  $\zeta$ ,  $\xi$ ,  $\psi$ ; and lastly,  $\varsigma$ .

The double consonants are compounded,  $\zeta$  of  $\sigma\delta$ , or  $\delta\varsigma$ ;  $\xi$  of  $\gamma\varsigma$ ,  $\kappa\varsigma$ ,  $\chi\varsigma$ ;  $\psi$  of  $\pi\varsigma$ ,  $\beta\varsigma$ ,  $\phi\varsigma$ .

Consonants are also divided according to the organ of articulation, into Palatines,  $\kappa$ ,  $\gamma$ ,  $\chi$ ,  $\xi$ ; Labials,  $\pi$ ,  $\beta$ ,  $\phi$ ,  $\psi$ , and  $\mu$ ; Linguals,  $\tau$ ,  $\delta$ ,  $\theta$ ,  $\zeta$ ,  $\lambda$ , and  $\nu$ ; Dentals,  $\rho$  and  $\sigma$ .

$\Pi$ ,  $\beta$ ,  $\phi$ ,  $\psi$ ;  $\kappa$ ,  $\gamma$ ,  $\chi$ ,  $\xi$ ;  $\tau$ ,  $\delta$ ,  $\theta$ ,  $\zeta$ , are often interchanged, in the formation and inflexion of words, among themselves.

The letter  $\gamma$  before a Palatine, is pronounced as  $\nu$ ; as  $\alpha\gamma\gamma\epsilon\lambda\omicron\varsigma$ , messenger, is pronounced  $\alpha\nu\gamma\epsilon\lambda\omicron\varsigma$ .

The letter  $\nu$  is changed into  $\gamma$  before a Palatine; into  $\mu$  before a Labial; into  $\lambda$  before  $\lambda$ , and generally into  $\rho$  or  $\sigma$  before  $\rho$  or  $\sigma$ .

### THE BREATHING, OR SPIRIT.

An Initial Vowel has either a Soft, or a Hard Breathing. The Soft is marked by a comma placed over the vowel, as ὄρος, *mountain* ; the Hard (called also aspirate) by an inverted comma, as ὄρος, *boundary*. υ is always aspirated.

The Semivowel ς is aspirated ; but when two occur together in the middle of a word, the former has the soft Breathing, and the latter the aspirate, as μύρρα, *myrrh*.

Two aspirates seldom begin adjoining syllables, as τρέφω, *I nourish*, instead of θρέφω ; unless one of the aspirates is combined with any consonant except ς, as τρέφεσθαι.

The hard Breathing of a word is seldom entirely lost, as τρέφω makes θρέψω, instead of τρέψω in the future tense.

A soft consonant is changed into the corresponding aspirate when its vowel has been cut off before another aspirated vowel, as ἐφ' ᾧ for ἐπὶ ᾧ ; οὐκ also, becomes οὐκ before a soft, and οὐχ before an aspirated vowel.

### MARKS OF PUNCTUATION.

The Hypodiasole is placed for distinction's sake in the middle of a word, like a Comma, as ὅτι, from ὅστις, *whosoever*.

The Semicolon is a point described in the upper part of the line (·).

The Greek mark of Interrogation is the Latin Semicolon (;).

These are peculiar to the Greeks ; the rest are common to Greeks and Latins.

### THE ETYMOLOGY

Agrees with the Latin ; except that the Greeks



supply the place of the Latin Ablative by a Dative, or Genitive, with or without a preposition ; and add a Dual Number, a Middle Voice, a Subjunctive Mood distinct in form from the Potential or Optative, and a Paulopostfuture, and two Aorists or Indefinite tenses.

The Dual was not used in the Æolic Dialect, nor in the Latin language, which principally agrees with it.

### THE ARTICLE.

SINGULAR.					DUAL.		PLURAL.			
	N.	G.	D.	A.	N.A.	G.D.	N.	G.	D.	A.
M.	ὁ	τοῦ	τῷ	τὸν	τῶ	τοῖν	οἱ		τοῖς	τοὺς*
F.	ἡ	τῆς	τῇ	τὴν	τᾶ	ταῖν	αἱ	τῶν	ταῖς	τὰς
N.	τὸ	τοῦ	τῷ	τὸ	τῶ	τοῖν	τὰ		τοῖς	τὰ

\* is written under the Dative Singular of all parisyllabic words.

This *ι* belongs to the old form -Ο Ι, afterwards -Ω Ι, as the *ω* was written before small letters were used. The Æolians omitted the *ι* and wrote τῶ σκήπτρῳ, from σκῆπτρον, *sceptre* ; so the Latins, *Sceptro*.

### NOUNS.

There are six declensions ; of which the first two are *Parisyllabic and Simple* ; the third, *Imparisyllabic and Simple* ; the last three *Imparisyllabic and Contracted*.

They are mostly distinguished by the termination of the Genitive case. In the first, the gen. ends in -ας, -ης, or -ου ; in the second -ου ; in the third -ος, either impure, or after *ω* ; in the fourth -εος, for which the Attic form is -εως ; in the fifth -οος ; in the sixth -υος.

## (a).—THE FIRST DECLENSION

Has four terminations; -ας, -ης, of the Masculine gender; -α, -η, of the Feminine.

Nouns ending in -α pure, or in -δα, -θα, -ξα, form the Genitive in -ας; the others in -α, or -η, in -ης; in -ας, or -ης, in ου.

φιλία, ας, *friendship*. μέριμνα, -ης, *care*. τιμή, -ῆς, *honour*. ταμίας, -ου, *dispenser*. τελώνης, -ου, *publican*.

SINGULAR.					DUAL.		PLURAL.				
N.	G.	D.	A.	V.	N.A.V.	G.D.	N.	G.	D.	A.	V.
φιλί -α	ας	α	αν	α							
μέριμν -α	ης	η									
τιμ -ῆ	ῆς	ῆ	ῆν	ῆ	α	αιν	αι	ῶν	αις	ας	αι
ταμί -ας		α	αν	α							
τελών -ης	ου	η	ην	η							

The terminations ας and ης throw away ε in the vocative, but πης and της turn ης into a short α, as στερόπης, *lightning*, στέροπαῖ; so also does ης when the noun expresses the name of a nation, or is compounded of the verbs μετρέω, *I measure*, πωλῶ, *I buy*, τρίβω, *I rub*, as Σκύθης, *Scythian*, Σκύθαῖ, παιδοτρίβης, *preceptor*, παιδοτρίβαῖ; στης forms both στη and σταῖ, as ληστής, *robber*, ληστή and λησταῖ.

The Æolic nominative was ᾱ, as προφῆτα, *prophet*; so the Latins, propheta. So also Sylla became in Greek, Σύλλας.

## b.—THE SECOND DECLENSION

Has two terminations; -ος of the Masculine gender, -ον of the Neuter.

κύριος, *lord.* σκηπτρον, *sceptre.*

SINGULAR.					DUAL.		PLURAL.				
N.	G.	D.	A.	V.	N. A. V.	G. D.	N.	G.	D.	A.	V.
κύριος	ου	ῳ	ον	ε	οι	οιν	οι	ων	οις	οις	οι
σκηπτρον	ου	ῳ	ον	ε	οι	οιν	οι	ων	οις	οις	οι

## GENERAL RULES FOR IMPARISYLLABIC NOUNS.

The Vocative of Barytones in *ις* and *υς* rejects *ς*, as Κύρις, *Venus*, Κύρι; in like manner it rejects *ς* after a diphthong; except ποῦς, *foot*, ὀδοῦς, *tooth*, κρεῖς, *comb*.

The Dative plural is formed from the Dative singular by inserting *σ* before *ι*; but frequently among the Poets by changing *ι* into *εσι* or *εσσι*, as ἐπέι, ἐπέεσι or ἐπέεσσι. *-ι* in the Dative plural takes *ν* before a vowel, as χερσὶν ἀνίπτοις, *with unwashed hands*. Εἴκοσι, *twenty*, takes *ν* through all its cases.

## (c).—THE THIRD DECLENSION

Has the following genders and terminations:

Masculine in *-αν*, *-ας*, *-εις*, *-ην*, *-ηρ*, *-ης*, *-ους*, *-υν*, *-υρ*, *-ων*, *-ωρ*, *-ως*, *-ξ*, *-ψ*, and *ς* impure.

Feminine in *-ας* making *-αδος* in the Genitive, *-της*, *-αις*, *-ειρ*, *-ιν*, *-ις*, *-υς*, *-ηδων*.

Neuter in *-ας* making *-ατος* in the Genitive, *-α*, *-αρ*, and *-ορ*.

ἥρως, ἥρωος, *hero.* σώμα, σώματος, *body.*

SINGULAR.					DUAL.		PLURAL.				
N.	G.	D.	A.	V.	N. A. V.	G. D.	N.	G.	D.	A.	V.
ἥρως	ος	ι	α	ς	ε	οιν	εις	ων	τι	ας	ις
σώμα	σώμα -τος	τι	σώμα	σώμα	τι	τοιιν	τε	των	τι	τα	τα



Certain nouns in *-ης -ερος* sometimes exclude *ε* from the Genitive and Dative singular ; as *μήτηρ*, mother, *πατήρ*, father, *γαστήρ*, belly ; *θυγατήρ*, daughter, through all its cases ; *άνήρ*, man, often takes *δ* instead of *ε*, as *άνδρος* for *άνερος*.

The Accusative of Barytones in *-ις* and *-υς*, *impurely* declined, is formed by *-α* and *-ν*, as *έρις* *έριδος*, strife, *έριδα* and *έριν* ; *κόρυς* *κόρυθος*, helmet, *κόρυθα*, and *κόρυν*.

The Vocative of nouns in *-ας -ανος, -ωρ -ορος, -ων -ονος*, of most in *-ης -ερος* ; and of Adjectives in *-ην -ενος*, is formed by rejecting the *-ος* of the Genitive, as *Έκτωρ -ορος*, *Έκτορ* ; *πέπων -ονος*, mature, *πέπον* ; *πατήρ -έρος*, father, *πάτερ* ; *τέρην -ενος*, tender, *τέρειν*. Also *σωτήρ -ήρος*, saviour, makes *σώτερ*, *κυών* *κυνός*, dog, *κύον*.

The Vocative of words which are declined by *-ντος*, Participles excepted, rejects *-τος* ; as *λέων* *λέοντος*, lion, *λέον* ; *εις -εντος*, rejects both *-ς* and *-τος*, as *πλακόεις -εντος*, cake, *πλακόει*, and *πλακόεν*. "*Αναξ*, king, makes *άνα*.

The Dative plural rejects *δ, θ, ν, τ*, before *-σι*, as *σώματι, σώμασι* ; from the singular *-εντι*, it makes *-εισι* ; from *-οντι, -ουσι* ; as *πλακόεντι* *πλακόεισι*, *λέοντι* *λέουσι* ; from *-ρι*, of nouns affected by syncope, *-ρασι*, as *πατρί* *πατράσι* ; but *γαστήρ* makes *γαστήρσι*.

#### (d).—THE FOURTH DECLENSION

Has seven terminations, *-ης, -ευς, -υς*, of the Masculine gender ; *-ις*, of the Feminine ; *-ος*, also *-ι*, and *-υ* (of less frequent occurrence) of the Neuter.

A Noun in *-ης* or *-ος* contracts all the Im-

parisyllabic cases, except the Dative plural; but the contraction of the Nominative, Accusative, and Vocative in the Dual Number, is not very frequent. The rest contract the Dative singular, the Nominative, Accusative, and Vocative plural.

A noun ending in *-ης*, except it be a proper name, is seldom met with.

*Σωκράτης*, Socrates. *τεῖχος*, wall. *βασιλεὺς*, king.  
*πρέσβυς*, old man. *τέρψις*, delight. *σίνηπι*, mus-  
 tard-seed. *ἄστυ*, citadel.

SINGULAR.					DUAL.		PLURAL.				
N.	G.	D.	A.	V.	N. A. V.	G. D.	N.	G.	D.	A.	V.
Σωκράτης -ης	εος, ους	εἶ, εἰ	εα, η	ες	εε, η	εοιν, οἶν	εες, εις	εων, ὦν	εοι	εας, εις	εες, εις
Τεῖχος -ος	εος, ους	εἶ, εἰ	ος	ος	εε, η	εοιν, οἶν	εας, η	εων, ὦν	εοι	εας, η	εας, η
Βασιλεὺς -εὺς	εος	εἶ, εἰ	εα	εο	εε	εοιν	εες, εις	εων	εοι	εας, εις	εες, εις
Πρέσβυς -υς	εος	εἶ, εἰ	υν	υ	εε	εοιν	εες, εις	εων	εοι	εας, εις	εες, εις
Τέρψις -ις	εος	εἶ, εἰ	ιν	ι	εε	εοιν	εες, εις	εων	εοι	εας, εις	εες, εις
Σίνηπι -ι	εος	εἶ, εἰ	ι	ι	εε	εοιν	εας, η	εων	εοι	εας, η	εας, η
Ἄστυ -υ	εος	εἶ, εἰ	υ	υ	εε	εοιν	εας, η	εων	εοι	εας, η	εας, η

### (e).—THE FIFTH DECLENSION

Has two terminations, *-ᾶ* and *-ᾶς* of the feminine gender.

*λεχᾶ*, damsel. *ἡᾶς*, morning.

SINGULAR.					DUAL.		PLURAL.				
N.	G.	D.	A.	V.	N. A. V.	G. D.	N.	G.	D.	A.	V.
Λεχᾶ -ᾶ Ἡ -ᾶς	εος, ους	εἶ, εἰ	εα, ᾶ	εἰ	ᾶ	εἶν	εἰ	ᾶν	εἶς	εὺς	εἰ

### (f).—THE SIXTH DECLENSION

Has one termination *-υς*, either masculine or feminine.

*βότρυς, bunch of grapes.*

SINGULAR.					DUAL.		PLURAL.				
N.	G.	D.	A.	V.	N. A. V.	G. D.	N.	G.	D.	A.	V.
Βότρυς -υς	υος	ῡῖ	υν	υ	υε	ύοιν	υες, υς	ύων	υσι	υας, υς	υες, υς

## ADJECTIVES

Are declined according to the forms of Substantives.

There are three Declensions.

The First has three terminations; the Second two; the Third one.

### (a).—THE FIRST DECLENSION

Contains Adjectives in -ος, -ας, -εις, -ων, -υς; as *καλὸς, beautiful, πᾶς, all, χαρίεις, graceful, ἐκὼν, willing, ὀξύς, sharp.*

SINGULAR.					DUAL.		PLURAL.				
N.	G.	D.	Ac.	V.	N. A. V.	G. D.	N.	G.	D.	Ac.	V.
M. καλὸς	οῦ	ῶ	ὸν	ἐ	ὦ	οῖν	οἱ		οῖς	οὓς	οἱ
F. καλὴ	ῆς	ῆ	ῆν	ῆ	ἄ	αῖν	αἱ	ῶν	αῖς	ἄς	αἱ
N. καλὸν	οῦ	ῶ	ὸν	ὸν	ὦ	οῖν	ἄ		οῖς	ἄ	α
M. πᾶς	παντός	παντὶ	πάντα	πᾶς	πάντε	πάντοι	πάντες	πάντων	πᾶσι	πάντας	πάντες
F. πᾶσα	πάσης	πάσῃ	πάσαν	πᾶσα	πᾶσα	πάσαι	πᾶσαι	πασῶν	πάσαις	πάσας	πᾶσαι
N. πᾶν	παντός	παντὶ	πᾶν	πᾶν	πάντε	πάντοι	πάντα	πάντων	πᾶσι	πάντα	πάντα
M. χαρίεις	εντός	εντὶ	εντα	εἰ, εν	εντε	ἐντοῖν	εντες	ἐντῶν	εἰσι	εντας	εντες
F. -ισσα	έσης	έσῃ	έσαν	έσσα	έσσα	έσαι	έσαι	έσῶν	έσαις	έσας	έσαι
N. -εν	εντός	εντὶ	εν	εν	εντε	ἐντοῖν	εντα	ἐντῶν	εἰσι	εντα	εντα
M. ἐκὼν	όντος	όντι	όντα	ὸν	όντε	όντοι	όντες	όντων	ῶσι	όντας	όντες
F. -ῶσα	έσης	έσῃ	έσαν	ῶσα	ῶσα	ῶσαι	ῶσαι	ῶσῶν	ῶσαις	ῶσας	ῶσαι
N. -ὸν	όντος	όντι	ὸν	ὸν	όντε	όντοι	όντα	όντων	ῶσι	όντα	όντα
M. ὀξύς	έος	εἰ, εἷ	ὸν	ὸν	έε	έοιν	έες, εἶς	έων	έσι	έας, εἶς	έες, εἶς
F. -εία	είας	εία	είαν	εία	εία	είαι	είαι	είων	είαις	είας	είαι
N. -ὸν	έος	εἰ, εἷ	ὸν	ὸν	έε	έοιν	έα, ῆ	έων	έσι	έα, ῆ	έα, ῆ



Adjectives in -ος pure, or -ρος, form the feminine in -α<sup>a</sup>; as ἅγιος, *holy*, ἁγία; καθαρός, *pure*, καθαρά; but a word in -εος, or -οος, or a compound in -πλοος, in -ης; as χρύσεος, *golden*, χρυσέη; ὀγδοος, *eighth*, ὀγδόη; ἀπλός, *simple*, ἀπλόη.

<sup>a</sup> Ἄλλος, *other*, forms the neuter in ο.

Simple Adjectives in -υς are sometimes of two terminations, as θήλυς ἐέρση, *nourishing dew*.

### (b.)—THE SECOND DECLENSION

Contains Adjectives in -ης, -ην, -ις, as ἀληθής, *true*, ἄρρην, *male*, ἱερεῖς, *skilled*; also compounds in -ος, -υς, -ων, as ἐνδοξος, *glorious*, ἄδακρυς, *tearless*, εὐδαίμων, *happy*. Frequently, also, Adjectives in -ιος, as αἰώνιος, *everlasting*, and in -ιμος, as ἐδώδιμος, *good to eat*. *The att. ending was to 2 terminis*

SINGULAR.					DUAL.		PLURAL.				
N.	G.	D.	A.	V.	N. A. V.	G. D.	N.	G.	D.	A.	V.
M. & F. Αληθ-ής N. -ές	έος, οῦς	εί, ει	έας, ἡ ές	ές	ές, ἡ	έοιν, οῖν	έες, εἶς έας, ἡ	έων, ὧν	έσι	έας, εἶς έας, ἡ	έες, εἶς έας, ἡ
M. & F. Ἄρρ-ην N. -εν	ενος	ενι	ενας εν	εν	οὐς	ένοιν	ενες ενας	ένων	εσι	ενας ενας	ενες ενας
M. & F. Ἰδρ-ις N. -ι	ιδος	ι	ιδας ι	ι	ις	ίοιν	ις ιδας	ιδων	ισι	ιδας ιδας	ις ιδας

Many compounds in -ος were declined by old writers throughout the three genders; as ἀπόρθητος, -θήτη, -θητον, *impregnable*.

### (c.)—THE THIRD DECLENSION

Contains words which in sense are Adjectives, but in inflexion differ little from Substantives; as μάκαρ, *happy*; θρασύχειρ, *bold in hand*.

<sup>a</sup> See page 5 (a).

## THE COMPARISON OF ADJECTIVES.

The comparison of Adjectives is formed by the change of -ς into -τερος and -τατος, as σεμνός, *worshipful*, σεμνότερος, σεμνότατος. After a short syllable ο becomes ω, as σοφός, *wise*, σοφώτερος, σοφώτατος. -υς becomes also -ίων and -ιστος; as εὐρύς, *wide*, {εὐρύτερος, εὐρύτατος.  
εὐρίων, εὐριστος.

Sometimes -ίων together with the preceding consonant becomes -σων,

as παχύς, *dense*, {παχίων}  
{πάσων}; ταχύς, *swift*, {ταχίων.  
{θάσων.

Adjectives in -ας, -ης, -εις, add -τερος and -τατος, the last syllables being changed into -αν, -ες, -ες, respectively:—adjectives in -ην -ων add -τερος and -τατος to the Masculine plural; as μέλας, *black*, μελάντερος, μελάντατος; χαρῖεις, *elegant*, χαριέστερος, χαριέστατος; εὐσεβής, *pious*, εὐσεβέστερος, εὐσεβέστατος; τέρην, *tender*, τρενέστερος, τρενέστατος; σώφρων, *wise*, σωφρονέστερος, σωφρονέστατος.

Some change -ος into -έστερος, -ίστερος, -αίτερος; as αἰδοῖος, *shamefaced*, αἰδοιέστερος; λάλος, *loquacious*, λαλίστερος; μέσος, *middle*, μεσαίτερος.

A few undergo syncope, as φιλὸς, *friendly*, φίλτερος, φίλτατος; γεραίος, *elderly*, γεραίτερος, γεραίτατος; δεξιὸς, *propitious*, δεξίτερος, δεξίτατος.

## (a).—ANOMALOUS COMPARATIVES

Are those of which no positive is left, and which, from their signification, are assigned to positives entirely different in derivation.

P.	C.	S.	P.	C.	S.
'Αγαθός	ἀμείνων		Μίγας	μίζων	μίγιστος
	ἀρίων	ἄριστος	Μικρός	μικρότερος	
	κρείσσων	κράτιστος		μειότερος	
	λῶϊων	λώϊστος		μείων	μῖστος
	λῶων	λῶστος		ἐλάσσων	ἐλάχιστος
	βελτίων	βέλτιστος		ἥσων	ἥπιστος
βέλτερος	ὀλίγων			ὀλίγιστος	
Κακός	κακίων	κάκιστος	Ὀλίγος		
	χείρων	χείριστος	Πολύς	πλείων	πλείστος
			ῥαδίος	ῥάων	ῥᾶστος

To these may be added some irregular adverbs, as *μάλα*, much, *μᾶλλον*, μάλιστα; *ἄγχι*, near, ἄσπον, ἄγχιστα.

(b).—INFLEXION OF A COMPARATIVE IN -ων.

A Comparative in -ων rejects ν from the Accusative singular, and from the Nominative, Accusative, and Vocative plural, and contracts -οα into -ω, {<sup>-οες</sup>  
-οας} into -ους.

SINGULAR.					DUAL.	
N.	G.	D.	A.	V.	N.A.V.	G. D.
M. and F. Μείζων N. -ον	ονος	ονι	ονα, οα, ω ον	ον	ονε	όνοιν
PLURAL.						
N.	G.	D.	A.	V.		
M. and F. Μείζωνες, οες, ους N. -ονα, οα, ω	όνων	οσι	ονας, οας, ους ονα, οα, ω.	ονες, οες, ους ονα, οα, ω.	ονες, οες, ους	ονα, οα, ω.

NUMERAL ADJECTIVES.

Of the Cardinals, *εἷς*, one, *δύο*, two, *τρεῖς*, three, *τέσσαρες*, four, are declined: the rest, *πέντε*, five, *ἕξ*, six, &c., to *ἑκατὸν*, a hundred, are indeclinable.



εἷς, *one*. Singular.

N.V.	G.	D.	A.	
εἷς ῥ <sup>α</sup> μία ἐν	ενὸς μισῶς ἐνὸς	ἐνὶ μισῷ ἐνὶ	ἕνα μίαν ἐν	<sup>a</sup> from ἴος, ἴα

Its compounds οὐδεῖς, and μηδεῖς, *no one*, are declined in the same manner. N. οὐδεῖς, οὐδεμία, οὐδέν. G. οὐδενός, οὐδεμισῶς, οὐδενός, &c.

δύο, *two*. ἄμφω, *both*.

DUAL.	N.A.		G.D.		D.
	{ δύο, ἄμφω.		{ δυοῖν, ἀμφοῖν }		
	PLURAL. δυσί.				

τρεῖς, *three*.—Plur.

τέσσαρες, *four*.

PLURAL.	{	N.A.V.	G.	D.	N.V.	G.	D.	A.
		M.F. τρι -εῖς	ῶν	εσὶ	τέσσαρες -ες	ων	σι	ας
		N. -ία			-α			α

The Ordinals are πρῶτος, *first*, δεύτερος, *second*, &c.

Letters also express Numbers. The first nine increase by Unity, the eight following by tens, the remainder by hundreds. Among these, however, are inserted generally σαῦ (ς) 6; lamed (λ) 90; σάνπι (λ) 900.

The letters with an *ι* underwritten stand for thousands, as  $\alpha$  1000,  $\beta$  2000, &c.

## PRONOUNS

Are, 1st. *Personal*, primitive, ἐγὼ (*I*), σὺ, *thou*, οὗ, reflexive, of *himself*, and αὐτός, *he*. αὐτός forms its neuter generally in -ο, αὐτός, -η, -ο, but is declined else like καλός; as are also for the most part the other pronouns in -ος. Yet ταῦτόν is used for τὸ αὐτό.

SINGULAR.					DUAL.		PLURAL.			
N.	G.	D.	A.	V.	N. A.	G. D.	N.	G.	D.	A.
ἐγὼ	ἐμοῦ, μοῦ	ἐμοί, μοί	ἐμέ, με	σὺ	νῶι, νῶ	νῶιν, νῶν	ἡμεῖς	ἡμῶν	ἡμῖν	ἡμᾶς
σὺ	σοῦ	σοί	σε		σφῶι, σφῶ	σφῶιν, σφῶν	ὕμεῖς	ὕμῶν	ὕμῖν	ὕμᾶς
	οὗ	οἱ	?		σφῶι, σφῆ	σφῶιν, σφῖν	σφεῖς	σφῶν	σφίσι	σφεᾶς

2nd. *Possessive*, derived from the above, ἐμός, *mine*, σός, *thine*, ὅς, σφέτερος, *his*, ἡμέτερος, *ours*, ὑμέτερος, *yours*, νωΐτερος, *of us two*, σφωΐτερος, *of you two*.

3d. *Gentile*, ἡμεδαπός, *of our country*, ὑμεδαπός, *of your country*.

4th. *Demonstrative*, ἐκεῖνος, *that*, declined like αὐτός; ὅδε, *this*, like the article ὁ, ἡ, τό. N. ὅδε, ἥδε, τόδε. G. τοῦδε, τῆσδε, τοῦδε, &c. and οὗτος, *this*.

SINGULAR.				DUAL.		PLURAL.			
N.	G.	D.	A.	N. A.	G. D.	N.	G.	D.	A.
οὗτος	τούτου	τούτῳ	τούτον	τούτῳ	τούτοιιν	οὗτοι		τούτοις	τούτους
αὕτη	ταύτης	ταύτῃ	ταύτην	ταύτα	ταύταιιν	αὗται	τούτῳ	ταύταις	ταύτας
τούτο	τούτου	τούτῳ	τούτο	τούτῳ	τούτοιιν	ταῦτα		τούτοις	ταῦτα

The Compounds *τοιούτος*, *such*, *τηλικούτος*, of *such size or age*, &c., are inflected almost in the same manner.

5th. *Relative*, ὅς, ἥ, ὅ, *which*, declined like the article, omitting the τ, as G. οὗ, ἥς, οὗ, &c., and its compound ὅστις, which is doubly inflected; as ὅστις, ἥτις, ὅ, τι; G. οὗτινος, ἥστινος, οὗτινος, &c.

6th. *Interrogative* τίς.

SINGULAR.				DUAL.		PLURAL.			
N.	G.	D.	A.	N. A.	G. D.	N.	G.	D.	A.
τίς τί	τίνος	τίνι	τίνα τί	τίνε	τίνοιιν	τίνες τίνας	τίνων	τίσι	τίνας τίνα

7th. *Indefinite*, ὁ ἢ τὸ δεῖνα, *a certain person*, and τις, *one*.

8th. *Reciprocal*, ἀλλήλων, *of each other*.

The Compounds *ἐμαυτοῦ*, of *myself*, *σεαυτοῦ*, of *thyself*, have only the singular number; *ἐαυτοῦ*, of *himself*, the singular and plural. Αὐτὸς and ἐαυτοῦ are of all persons.

SINGULAR. G.  $\left\{ \begin{array}{l} \text{ἐμαυτ -οῦ} \\ \text{σεαυτ -οῦ} \\ \text{ἐαυτ -οῦ} \\ \text{OR} \\ \text{αὐτ -οῦ} \end{array} \right\} \begin{array}{l} \text{-ῆς, -οῦ.} \\ \text{A. -όν, -ήν, -ό.} \end{array} \quad \begin{array}{l} \text{D. -ῶ, -ῇ, -ῶ.} \end{array}$

PLURAL. G. ἐαυτ -ῶν. D. -οῖς, -αῖς, -οῖς. A. -οὺς, -ᾶς, -ᾶ.



## A VERB

Is twofold in respect of its inflexion.

The first forms are those in *-ω*; either Barytone, as λέγω, *say*; or else Contracted or Circumflexed, as τιμάω, τιμῶ, *honour*; with the Passive, Middle, and Deponent voices belonging to each; as λέγομαι, δέχομαι, *receive*, τιμάομαι, τιμῶμαι.

The second are those in *-μι*, as ἵστημι, *place*; with their Passive, Middle, and Deponent voices, as ἵσταμαι; and πρίαμαι, *buy*.

The Aorist, or Indefinite, is so called because it does not indicate any one definite time of acting. There is no difference of meaning between the first and second Aorist, and but few Verbs have both, for when the first Aorist was formed, the second, which was the older, went for the most part out of use. They frequently answer in signification to the English Present.

Of the tenses three are Principal: the Present<sup>a</sup>, Future, and Perfect.

The others are Cognate, and are formed from the Principal: the Imperfect and second Indefinite from the Present, the First Indefinite from the Future, and the Pluperfect and Paulopost Future from the Perfect.

A VERB IN *-ω*

Has four Conjugations, which are principally distinguished by the termination of the First Future.

<sup>a</sup> Grammarians for the sake of uniformity introduced a second Future Active and Middle, from which they formed the second Indefinite. But this tense is nowhere to be found, except, perhaps, in imitation of the fourth Conjugation, in the Middle voice of one or two anomalous verbs, and occasionally in later writers. There is a regular second Future Passive, which may be found by changing *-ην* of the second Indefinite Passive into *-ησθαι*, and dropping the augment, e. g. ε-λέγ-ην λεγῆσθαι; it follows the inflexion of the other Future.

A Verb of the  $\left\{ \begin{array}{l} \text{First} \\ \text{Second} \\ \text{Third} \\ \text{Fourth} \end{array} \right\}$  Conjugation forms the Future<sup>a</sup> in  $\left\{ \begin{array}{l} -\psi\omega \\ -\xi\omega \\ -\sigma\omega \\ -\tilde{\omega} \text{ (circumflexed.)} \end{array} \right\}$

The Conjugation also is usually known by the letter, which is commonly called the Characteristic, namely, that which precedes  $-\omega$  or  $-\omicron\mu\alpha\iota$  in the Present.

The Characteristic letters are;—of the First Conjugation  $\pi, \beta, \phi$ , and  $\pi\tau$ ; of the Second,  $\kappa, \gamma, \chi$ , and  $\sigma\sigma$  or  $\tau\tau$ ; of the Third,  $\tau, \delta, \theta, \zeta$ , and a vowel; of the Fourth,  $\lambda, \mu, \nu, \rho$ , and  $\mu\nu$ . Of two, the former is the real characteristic; the latter disappears in the Future, Second Indefinite, and Perfect.

Many verbs in  $-\xi\omega$ , however, are of the Second Conjugation, as  $\kappa\rho\acute{\alpha}\xi\omega$ , *cry out*,  $\kappa\rho\acute{\alpha}\xi\omega$ : some both of the Second and Third, as  $\acute{\alpha}\rho\pi\acute{\alpha}\xi\omega$ , *seize*,  $\acute{\alpha}\rho\pi\acute{\alpha}\sigma\omega$  and  $\acute{\alpha}\rho\pi\acute{\alpha}\xi\omega$ ; a few in  $-\sigma\sigma\omega$  of the Third, as  $\pi\lambda\acute{\alpha}\sigma\sigma\omega$ , *form*,  $\pi\lambda\acute{\alpha}\sigma\omega$ .

#### (a).—FORMATION OF THE TENSES.

A Verb of the First Conjugation forms the Perfect in  $-\phi\alpha$ , as  $\gamma\rho\acute{\alpha}\phi\omega$ , *write*,  $\gamma\acute{\epsilon}\gamma\rho\alpha\phi\alpha$ ; of the Second, in  $-\chi\alpha$ , as  $\lambda\acute{\epsilon}\gamma\omega$ , *say*,  $\lambda\acute{\epsilon}\lambda\epsilon\chi\alpha$ ; of the Third and Fourth in  $-\kappa\alpha$ , as  $\theta\acute{\upsilon}\omega$ , *sacrifice*,  $\tau\acute{\epsilon}\theta\upsilon\kappa\alpha$ ;  $\psi\acute{\alpha}\lambda\lambda\omega$ , *touch*,  $\text{ἔ}\psi\alpha\lambda\lambda\kappa\alpha$ : but from  $-\mu\omega$  and  $-\mu\upsilon\omega$  in  $-\mu\eta\kappa\alpha$  as  $\nu\acute{\epsilon}\mu\omega$ , *distribute*,  $\nu\acute{\epsilon}\nu\epsilon\mu\eta\kappa\alpha$ ;  $\tau\acute{\epsilon}\mu\upsilon\omega$ , *cut*,  $\tau\acute{\epsilon}\tau\mu\eta\kappa\alpha$ .

The Perfect, and all Cognate tenses add an *Augment* to the beginning of the word.

The Augment is twofold; the Temporal, formed by changing<sup>b</sup>  $\alpha$  or  $\epsilon$  into  $\eta$ ,  $\sigma$  into  $\omega$ ; as

<sup>a</sup>  $-\sigma\omega$  is the termination of every Future; thus  $\tau\acute{\upsilon}\pi\sigma\omega$ ,  $\lambda\acute{\epsilon}\gamma\sigma\omega$ , and  $\theta\acute{\upsilon}\sigma\omega$ ,  $\sigma\pi\iota\rho\acute{\epsilon}\sigma\omega$ , which become  $\sigma\pi\iota\rho\acute{\epsilon}\omega$  and  $\sigma\pi\iota\rho\tilde{\omega}$ .

<sup>b</sup> Compare this with the Latin forms  $\acute{a}g\omicron$ ,  $\acute{e}g\omicron$ ;  $\acute{e}d\omicron$ ,  $\acute{e}d\omicron$ ;  $\acute{f}\omicron d\omicron$ ,  $\acute{f}\omicron d\omicron$ .

ἄγω, *lead*, ἦχα; ἐλπίζω, *hope*, ἤλπινα; ὀρύττω, *dig*, ὥρυκα; the Syllabic consisting of ε prefixed to the consonant, as ψάλλω, ἔψαλκα.

Some verbs beginning with ε take ι in the place of the Augment; as ἔλκω, *draw*, εἴλκον.

Verbs beginning with η, ου, ω, admit no augment.

Verbs beginning with ι or υ<sup>a</sup> lengthen the initial vowel.

Some Verbs beginning with a Vowel take the syllabic ι, which shews that they originally began with a consonant, for instance with F, as ἀγνυμι, *break*, ἰάγην, originally ιFάγην.

If a simple consonant, or a mute followed by a liquid, begin a verb, the Perfect repeats the first consonant with ε<sup>b</sup>; as λέγω λέλεχα, γράφω γέγραφα.

ξ is every where doubled after the Augment; as ῥίπτω, *cast*, ἔρριφα, ἔρριψα.

The Augment does not take place beyond the Indicative, except in the Perfect and the Paulo-postfuture.

Some few verbs, however, do retain the Augment throughout all the Moods; as from ἔπω, *say*, 2. Indef. εἶπον, εἰπὲ, εἵποιμι, εἵπω, εἵπειν, εἵπών.

To form Cognate tenses the *terminations* of the principal are changed; the Imperfect and Second Indefinite change -ω into -ον; as λέγω, ἔλεγον: the First Indefinite -ω into -α; as λέξω, ἔλεξα: the Pluperfect -α into -ειν; as λέλεχα, ἐλελέχαιιν.

The Futures are wanting in the Imperative and Subjunctive, the Imperfect and Pluperfect in all the Moods, except the Indicative.

When ω is circumflexed ε takes ι, ο takes υ throughout all voices, moods, and persons; as λεγῶ, λεγοῦμαι, λεγεῖσθαι, λεγεῖτον, &c.

<sup>a</sup> Compare fūgio, fūgi.

<sup>b</sup> Compare with this the Latin forms cado, cecidi, tendo, tetendi.



## GENERAL PARADIGM OF A VERB IN -ω.

Present λέγω. Future λέξω. Perfect λέλεχα.

## Paradigm of the Moods and Tenses of the four Conjugations.

FIRST CONJUGATION.						
	Indicat.	Imperat.	Potent.	Subjunct.	Infin.	Particip.
Pres.	τύπτ -αι	τύπτ -ε	τύπτ -οιμι	τύπτ -ω	τύπτ -ειν	τύπτ -ων
Imperf.	ἔτυπτε -ον					
2. Indef.	τύπτ -ον	τύπτ -ε	τύπτ -οιμι	τύπτ -ω	τυπ -ειν	τυπ -ων
Fut.	τύψ -ω		τύψ -οιμι		τύψ -ειν	τύψ -ων
1. Indef.	ἔτυψ -αι	τύψ -ον	τύψ -αιμι	τύψ -ω	τύψ -αι	τύψ -ας
Perf.	τίτυφ -α	τίτυφ -ε	τιτύφ -οιμι	τιτύφ -ω	τιτυφ -έναι	τιτυφ -ως
Pluperf.	ἔτιτύφ -ειν					
SECOND CONJUGATION.						
	Indicat.	Imperat.	Optat.	Subjunct.	Infin.	Particip.
Pres.	λίγ -ω	λίγ -ε	λίγ -οιμι	λίγ -ω	λίγ -ειν	λίγ -ων
Imperf.	ἔλειγ -ον					
2. Indef.	ἔλειγ -ον	λίγ -ε	λίγ -οιμι	λίγ -ω	λεγ -ειν	λεγ -ων
Fut.	λίξ -ω		λίξ -οιμι		λίξ -ειν	λίξ -ων
1. Indef.	ἔλιξ -αι	λίξ -ον	λίξ -αιμι	λίξ -ω	λίξ -αι	λίξ -ας
Perf.	λέλιχ -α	λέλιχ -ε	λελίχ -οιμι	λελίχ -ω	λελιχ -έναι	λελιχ -ως
Plusq.	ἔλελιχ -ειν					
THIRD CONJUGATION.						
	Indicat.	Imperat.	Optat.	Subjunct.	Infin.	Particip.
Pres.	πίθ -ω	πίθ -ε	πίθ -οιμι	πίθ -ω	πίθ -ειν	πίθ -ων
Imperf.	ἔπειθ -ον					
2. Indef.	ἔπειθ -ον	πίθ -ε	πίθ -οιμι	πίθ -ω	πιθ -ειν	πιθ -ων
Fut.	πίσ -ω		πίσ -οιμι		πίρ -ειν	πίσ -ων
1. Indef.	ἔπισ -αι	πίσ -ον	πίσ -αιμι	πίσ -ω	πίσ -αι	πίσ -ας
Perf.	πέπεικ -α	πέπεικ -ε	πεπέικ -οιμι	πεπέικ -ω	πεπεικ -έναι	πεπεικ -ως
Plusq.	ἔπεπεικ -ειν					
FOURTH CONJUGATION.						
	Indicat.	Imperat.	Optat.	Subjunct.	Infin.	Particip.
Pres.	σπείρ -ω	σπείρ -ε	σπείρ -οιμι	σπείρ -ω	σπείρ -ειν	σπείρ -ων
Imperf.	ἔσπειρ -ον					
2. Indef.	ἔσπαρ -ον	σπάρ -ε	σπάρ -οιμι	σπάρ -ω	σπαρ -ειν	σπαρ -ων
Fut.	σπείρ -ω		σπείρ -οιμι		σπείρ -ειν	σπείρ -ων
1. Indef.	ἔσπειρ -αι	σπείρ -ον	σπείρ -αιμι	σπείρ -ω	σπείρ -αι	σπείρ -ας
Perf.	ἔσπαρε -α	ἔσπαρε -ε	ἐσπάρε -οιμι	ἐσπάρε -ω	ἐσπαρε -έναι	ἐσπαρε -ως
Plusq.	ἔσπάρη -ειν					

## Paradigm of the Persons.

		SINGULAR.			DUAL.		PLURAL.		
		ω	εις	σι	ετον	ετον	ομεν <sup>a</sup>	ετε	ουσι <sup>a</sup>
Indic.	1st Indef.	ον	εις	σι	ετον	ετην	ομεν	ετε	ον
		α	αεις	σι	ατον <sup>b</sup>	ατην	αμεν	ατε	αυ
	Perf.	ω	εις	ει	ειτον	ειτον	ουμεν	ειτε	ουσι
		α	αεις	σι	ατον	ατον	αμεν	ατε	ασι
		ειν	εις	ει	ειτον	ειτην	ειμεν	ειτε	εισαν
			ε	ετω	ετων	ετων		ετε	ετωσαν
		ον	ατω		ατων	ατων		ατε	ατωσαν <sup>c</sup>
		οιμι	οις	οι	οιτον	οιτην	οιμεν	οιτε	οιεν
		αιμι <sup>d</sup>	αις	αι	αιτον	αιτην	αιμεν	αιτε	αιεν
		ω	ης	η	ητον	ητον	ωμεν	ητε	ωσι

## THE PASSIVE AND MIDDLE VERB IN -ομαι.

### Formation of the Tenses.

The Tenses in the Passive and Middle voices, are formed from the corresponding ones in the Active.

	Active.	Passive.	Middle.
Pres.	{ -ω }	{ -ομαι }	{ -ομαι }
Imperf.	{ -ον }	{ -ομεν }	{ -ομεν }
2. Indef.	{ -ον }	{ -ην }	{ -ομεν }
Fut.	{ -ω }	{ -θησομαι }	{ -ομαι, οῦμαι, of the 4th. }
1. Indef.	{ -α }	{ -θην } & { Ψ } into { Φ } into { Χ }	{ -αμεν }
Perfect.	{ -α }	{ -μαι }	
Plusq. P.	{ -ειν }	{ -μεν } and { Φ } into { μ } { Χ } into { γ } { Ξ } into { σ }	

n of the 4th is thrown away.

<sup>a</sup> The Doric forms were λέγομαι λέγοντι, with which compare the Latin, *legimus*, *legunt*.

<sup>b</sup> In the Epic and old Attic writers the second and third persons Dual were not clearly distinguished; Homer uses -τον in the 3d person Dual as K. 364, διώκετον, *they two pursued*. Σ. 583, λαφύσσετον, *they two were swallowing greedily*; and Sophocles uses -την in the second person, Œd. Tyr. 1511, εἰχέτην, *you two had*.

<sup>c</sup> Sometimes Doric -άντω; compare the Latin *amanto*.

<sup>d</sup> Instead of -αις, -αι, -αιεν, the Attics use -ειας, -ειε, -ειαν, from the Æolic Aorist.

The Paulopostfuture is formed from the second person of the Perfect Passive, by the change of -αι into -ομαι, as λέλειξαι, λελέξομαι.

The Perfect, and Pluperfect Middle, retain the Active termination, with the characteristic of the Second Indefinite; as ἔτυπον τέτυπα ἔτετύπειν. But when αι is in the Penultimate in the Present, it becomes η, as φαίνω, *shew*, πέφηναι; ευ and ει become υ and αι, as φεύγω, *fly*, πέφυγα, πείθω, *persuade*, πέποιθα; ε, and also ει in the Fourth, in a dissyllabic verb, becomes ο; as λέγω, *say*, λέλογα; σπείρω, *sow*, ἔσπορα: α sometimes becomes η, as κλάζω, *cry out*, κέκληγα; θάλλω, *sprout*, τέθηλα.

The Middle Voice has a reciprocal force, and is used generally to express an action,

1. On oneself for oneself, as λούομαι, *I wash myself*.

2. On another for oneself, as ἀμύνομαί τινα, *I drive one off for myself*, i. e. *I resist one*, from ἀμύνειν, *to drive off*.

3. By another for oneself, as δανείζομαι, *I get a thing lent to myself*, i. e. *I borrow*, from δανείζειν, *to lend*.

4. On oneself for another, as κόπτομαί τινα, *I beat myself for one*, i. e. *I lament one*, from κόπτειν, *to strike*.

## RULES FOR THE PERSONS THROUGHOUT ALL VOICES.

N is very often added to third persons ending in ι or ε, as λέγουσιν.

The second and third persons singular of tenses of the Subjunctive Mood in -ω, also second persons of all tenses in -μαι, have ι under the final α, η, ω; as λέγω, λέγης, λέγη; from λέγω, *say*; γραφῶ, γραφῇς, γραφῇ, from γράφω, *write*; λέγομαι, λέγῃ;



λέγωμαι, λέγη; τιμᾶ, -ᾶς, -ᾶ; τιμᾶμαι, -ᾶ, from τιμάω, honour; κεχρυσῶμαι, -ᾶ, from χρυσόω, gild.

So also in the Pot. of the Perfect in -μαι pure, all the persons have ι, (the characteristic of the Potential Mood) written under their penultimate η and ω; but penultimates in ι, and in υ when before a consonant, absorb this ι; as βεβοῆμην, βεβοῆτο, from βοάω, cry out; κεχρυσῶμην, κεχρυσῶτο; κεκρίμην, κεκρίτο, κεκρίτο, from κρίνω, judge; λελύμην, λελυῖτο, λελυῖτο, from λύω, loose.

Perfects in -μαι and -υμαι are without the Subjunctive Mood.

Perfects in -μαι impure are without the Potential, Subjunctive, and even the third person plural Indicative. The defect is every where supplied by the Participle, and the Verb εἰμί.

### PASSIVE VOICE.

#### Paradigm of the Moods and Tenses.

FIRST CONJUGATION.						
	Indicat.	Imperat.	Optat.	Subjunc.	Infinit.	Particip.
Pres.	τύπτ -ομαι	τύπτ -ου	τυπτ -οίμην	τύπτ -ωμαι	τύπτ -εσθαι	τυπτ -όμενος
Imperf.	ἔτυπτ -όμην					
2. Indef.	ἔτυπ -ην	τύπ -ηθι	τυπ -εῖην	τυπ -ῶ	τυπ -ῆναι	τυπ -εῖς
Fut.	τυφ -θήσομαι		τυφ -θησείμην		τυφ -θήσεσθαι	τυφ -θησόμενος
1. Indef.	ἔτυφ -θην	τύφ -θητι	τυφ -θείην	τυφ -θῶ	τυφ -θῆναι	τυφ -θείς
Perf.	τέτυμ -μαι	τέτυψ -ο	τετυμ -μένος	τετυμ -μένος	τετύφ -θαι	τετυμ -μένος
Plusq. p.	ἔτετύμ -μην		ἔτην	ῶ		
Paul. p. f.	τετύψ -ομαι		τετυψ -οίμην		τετύψ -εσθαι	τετυψ -όμενος

SECOND CONJUGATION.						
	Indicat.	Imperat.	Optat.	Subjunc.	Infinit.	Particip.
Pres.	λείγ -ομαι	λείγ -ου	λεγ -οίμην	λέγ -ωμαι	λέγ -εσθαι	λεγ -όμενος
Imperf.	ἔλεγ -όμην					
2. Indef.	ἔλεγ -ην	λέγ -ηθι	λεγ -εῖην	λεγ -ῶ	λεγ -ῆναι	λεγ -εῖς
Fut.	λεχ -θήσομαι		λεχ -θησείμην		λεχ -θήσεσθαι	λεχ -θησόμενος
1. Indef.	ἔλεχ -θην	λέχ -θητι	λεχ -θείην	λεχ -θῶ	λεχ -θῆναι	λεχ -θείς
Perf.	ἔλεγε -μαι	ἔλεξε <sup>b</sup> -ο	λελεγ -μένος	λελεγ -μένος	λελέχ -θαι	λελεγ -μένος
Plusq. p.	ἔλελεγε -μην		ἔλην	ῶ		
Paul. p. f.	λελέξε <sup>b</sup> -ομαι		λελεξε <sup>b</sup> -οίμην		λελέξε <sup>b</sup> -εσθαι	λελεξε <sup>b</sup> -όμενος

<sup>a</sup> For τέτυπ -εσθαι, τετύπ -σομαι.

<sup>b</sup> For ἔλεγε -σο, ἔλεγε -σομαι.

## THIRD CONJUGATION.

	Indicat.	Imperat.	Optat.	Subjunc.	Infin.	Particip.
Pres.	παίδ-ομαι	παίδ-ου	παίδ-οίμην	παίδ-ωμαι	παίδ-εσθαι	παίδ-όμενος
Imperf.	ἱπαίδ-όμην					
2. Indef.	ἱπαίδ-ην	παίδ-ητι	παίδ-εἶην	παίδ-ῶ	παίδ-ῆναι	παίδ-εἰς
Fut.	παῖσ-θήσομαι		παῖσ-θησοίμην		παῖσ-θήσεσθαι	παῖσ-θησόμενος
1. Indef.	ἱπαῖσ-θην	παῖσ-θητι	παῖσ-θείην	παῖσ-θῶ	παῖσθ-ῆναι	παῖσθ-εἰς
Perf.	πέπεισ-μαι	πέπεισ-ο	πεπεισ-μένος	πεπεισ-μένος	πεπεισ-θαι	πεπεισ-μένος
Plusq. p.	ἱπεπείσ-μην		ἱπην	ῶ		
Paul. p. f.	πεπείσ-ομαι		πεπεισ-οίμην		πεπείσ-εσθαι	πεπείσ-όμενος

## FOURTH CONJUGATION.

	Indicat.	Imperat.	Optat.	Subjunc.	Infin.	Particip.
Pres.	σπαίρ-ομαι	σπαίρ-ου	σπαίρ-οίμην	σπαίρ-ωμαι	σπαίρ-εσθαι	σπαίρ-όμενος
Imperf.	ἱσπαίρ-όμην					
2. Indef.	ἱσπάρ-ην	σπάρ-ητι	σπαρ-εἶην	σπαρ-ῶ	σπαρ-ῆναι	σπαρ-εἰς
Fut.	σπαρ-θήσομαι		σπαρ-θησοίμην		σπαρ-θήσεσθαι	σπαρ-θησόμενος
1. Indef.	ἱσπάρ-θην	σπάρ-θητι	σπαρ-θείην	σπαρ-θῶ	σπαρ-θῆναι	σπαρ-θείς
Perf.	ἱσπαρ-μαι	ἱσπαρ-ο	ἱσπαρ-μένος	ἱσπαρ-μένος	ἱσπαρ-θαι	ἱσπαρ-μένος
Plusq. p.	ἱσπάρ-μην			ῶ		
Paul. p. f.	ἱσπάρ-σομαι		ἱσπαρ-σοίμην		ἱσπάρ-σεσθαι	ἱσπαρ-σόμενος

## Paradigm of the Persons.

SINGULAR.			DUAL.			PLURAL.		
1.	2.	3.	1.	2.	3.	1.	2.	3.
Indic.	ομαι	σαι, ει, η	ἡμεθον <sup>a</sup>	εσθον	εσθον	ἡμεθα	εσθε	ονται
	όμην	σο, εσ, η		εσθον	εσθην			οντο
	γμαι*	ξαι		χθον	χθον		γμεθα	γμένοι εισι
	γμην	ξο		χθον	χθην		χθε	γμένοι ἦσαν
Imperat.				εσθον	εσθων		εσθε	εσθωσαν
				χθον	χθων		χθε	χθωσαν
				ηπον	ήτων		ητε	ήτωσαν
Potent.	οίμην οιο	οιτο	οίμεθον	οισθον	οίσθην	οίμεθα	οισθε	οιντο
Subj.	ωμαι η	ηται	ώμεθον	ησθον	ησθον	ώμεθα	ησθε	ωνται
Ind. et Pot.	ην ης	η		ητον	ητήν	ημεν	ητε	ησαν

<sup>a</sup> The 1st Pers. Dual is very seldom, if ever, met with.

\* The general Paradigm of the Perf. Pass. is,

S.	D.	P.
-μαι	-μεθον	-μεθα
-σαι	-σθον	-σθε
-ται	-σθον	-νται

The deviations from this in sound arise from euphony; in spelling, from the use of double letters. Thus, from λείεγμαi came λείλεγ-σαι, then for euphony λείλεκ-σαι, and in one letter λείλεξαι.—Again,

λείλεγ-σθε became

λείλεγ-θε

λείλεκ-θε

λείλεχ-θε

The Subjj. λεχθῶ, λεγῶ, are declined like the Subj. Act., except that the second syllable is circumflexed throughout.

## MIDDLE VOICE.

### Paradigm of the Moods and Tenses.

FIRST CONJUGATION.						
	Indicat.	Imperat.	Optat.	Subjunc.	Infin.	Particip.
Pres.	τύπτ-ομαι	τύπτ-ου	τυπτ-οίμην	τύπτ-ωμαι	τύπτ-εσθαι	τυπτ-όμενος
Imperf.	ἰτυπτ-όμην					
2. Indef.	ἰτυπ-όμην	τύπ-ου	τυπ-οίμην	τύπ-ωμαι	τυπ-έσθαι	τυπ-όμενος
Fut.	τύψ-ομαι		τυψ-οίμην		τύψ-εσθαι	τυψ-όμενος
1. Indef.	ἰτυψ-άμην	τύψ-αι	τυψ-αίμην	τύψ-ωμαι	τύψ-ασθαι	τυψ-άμενος
Perf.	τέτυπ-α	τέτυπ-ε	τετύπ-οιμι	τετύπ-ω	τετυπ-έιναι	τετυπ-ώς
Plusq. p.	ἱετέτυπ-ειν					

SECOND CONJUGATION.						
	Indicat.	Imperat.	Optat.	Subjunc.	Infin.	Particip.
Pres.	λέγ-ομαι	λέγ-ου	λεγ-οίμην	λέγ-ωμαι	λέγ-εσθαι	λεγ-όμενος
Imperf.	ἔλεγ-όμην					
2. Indef.	ἔλεγ-όμην	λεγ-οῦ	λεγ-οίμην	λέγ-ωμαι	λεγ-έσθαι	λεγ-όμενος
Fut.	λέξ-ομαι		λεξ-οίμην		λέξ-εσθαι	λεξ-όμενος
1. Indef.	ἔλεξ-άμην	λέξ-αι	λεξ-αίμην	λέξ-ωμαι	λέξ-ασθαι	λεξ-άμενος
Perf.	λέλογ-α	λέλογ-ε	λελόγ-οιμι	λελόγ-ω	λελογ-έιναι	λελογ-ώς
Plusq. p.	ἔλελόγ-ειν					



## THIRD CONJUGATION.

	Indicat.	Imperat.	Optat.	Subjunct.	Infin.	Particip.
Pres.	πείθ -ομαι	πείθ -ου	πείθ -οίμην	πείθ -ωμαι	πείθ -ίσθαι	πείθ -όμενος
Imperf.	ἰπείθ -όμην					
2. Indef.	ἰπείθ -όμην	πείθ -ού	πείθ -οίμην	πείθ -ωμαι	πείθ -ίσθαι	πείθ -όμενος
Fut.	πείσ -ομαι		πείσ -οίμην			
1. Indef.	ἰπείσ -άμην	πείσ -αι	πείσ -αίμην	πείσ -ωμαι	πείσ -ασθαι	πείσ -άμενος
Perf.	πέποιθ -α	πέποιθ -ε	πέποιθ -οιμι	πέποιθ -ω	πέποιθ -έναι	πέποιθ -ώς
Plusq. p.	ἰπέπειθ -ειν					

## FOURTH CONJUGATION.

	Indicat.	Imperat.	Optat.	Subjunct.	Infinit.	Particip.
Pres.	σπείρ -ομαι	σπείρ -ου	σπείρ -οίμην	σπείρ -ωμαι	σπείρ -ίσθαι	σπείρ -όμενος
Imperf.	ἰσπείρ -όμην					
2. Indef.	ἰσπαρ -όμην	σπαρ -ού	σπαρ -οίμην	σπάρ -ωμαι	σπαρ -ίσθαι	σπαρ -όμενος
Fut.	σπερ -οῦμαι		σπερ -οίμην		σπερ -εῖσθαι	σπερ -οῦμενος
1. Indef.	ἰσπείρ -άμην	σπείρ -αι	σπείρ -αίμην	σπείρ -ωμαι	σπείρ -ασθαι	σπείρ -άμενος
Perf.	ἔσπαρ -α	ἔσπαρ -ε	ἔσπαρ -οιμι	ἔσπαρ -ω	ἔσπαρ -έναι	ἔσπαρ -ώς
Plusq. p.	ἰσπάρ -ειν					

## Paradigm of the Persons differing from the Active and Passive.

SINGULAR.			DUAL.			PLURAL.		
1.	2.	3.	1.	2.	3.	1.	2.	3.
Indicat. { λεγ -οῦμαι ἰλεξ -άμην	ῆ ασο -αο -ω	εἴται ατο	οὔμεθον ασθον	εἴσθον άσθον	εἴσθον άσθον	οὔμεθα άμεθα	εἴσθε ασθε	οὔνται αντο
Imperat.	λίξ -αι	άσθω		ασθον	άσθων		ασθε	άσθωσαν

## A VERB DEPONENT IN -ομαι

Has the Second Indefinite of the Middle form, as ἐπυθόμην, from πυνθάνομαι, *learn*; the Future, and First Indefinite, of both the Middle and the Passive form, as δέξομαι ἐδεξάμην, δεχθήσομαι ἐδέχθην, from δέχομαι, *receive*: the rest are only of the Passive form.

Scarcely a single verb has all its tenses.

The inflexion agrees with that of the corresponding tenses in Passive and Middle Verbs.

## A CONTRACTED OR CIRCUMFLEXED VERB.

Verbs in *-αω, -εω, -οω*, contract all the persons of the Present and Imperfect. They are inflected through all the rest of the tenses like Barytones.

The Future and Perfect lengthen the penultimate, *α* and *ε* becoming *η*, and *ο, ω*; as *τιμαῶ*, *honor*, *τιμήσω τετίμηκα*; *φιλέω*, *love*, *φιλήσω πεφίληκα*; *χρυσόω*, *gild*, *χρυσώσω κεχρύσωκα*.

The Perfect Passive rejects *κ*, as in the Fourth Conjugation.

The Second Indefinite, and Perfect Middle, are wanting in verbs in *-αω* and *-εω* generally—in those in *-οω* always.

## (a).—THE FORM OF CONTRACTION.

*Ω* absorbs the preceding vowel.

Verbs in *-άω* are contracted by *α<sup>a</sup>*; but *αο, αοι, αου*, by *ω*.

Verbs in *-έω* reject *ε*; but *εε* is contracted into *ει*, *εο* into *ου*.

Dissyllables admit that contraction only which takes place by *ει*.

Verbs in *-όω* are contracted by *οι*; but *ο* and *η* (not the diphthong *η*) by *ω*; *οε, οο, οου*, by *ου*; *-όειν* of the Infinitive by *-οῦν*.

<sup>a</sup> *διψάω*, *thirst*, *πεινάω*, *hunger*, *ζάω*, *live*, *χράομαι*, *use*, contract *αι* into *η*, *αυ* into *η*.

## ACTIVE VOICE.

## General Paradigm.

Pres. τιμάω, ᾧ. Fut. τιμήσω. Perf. τετίμηκα.

Paradigm of the Moods and Tenses subject to Contraction.

	Ind.	Imp.	Opt.	Subj.	Inf.	Part.
Pres.	Τιμ <sup>a</sup> -άω	αε	άοιμι	άω	άειν	άων
	Τιμ -ᾧ	α	ᾧμι	ᾧ	ᾶν	ᾶν
	Φιλ -έω	εε	έοιμι	έω	έειν	έων
	Φιλ -ᾧ	ει	οῖμι	ᾧ	εῖν	ᾶν
	Χρυσ -όω	οε	όοιμι	όω	όειν	όων
	Χρυσ -ᾧ	ε	οῖμι	ᾧ	ῶν	ᾶν
Imperf.						
	Ἔτιμ -αον	Ἐφίλ -εον	Ἐχρύσ -οον			
	Ἔτιμ -ων	Ἐφίλ -εν	Ἐχρύσ -εν			

<sup>a</sup> Compare (amao, or) amo; and with τιμάεις τιμάῃς, (amaïs, or) amās.



## Paradigm of the Persons.—Present.

SINGULAR.			DUAL.		PLURAL.			
1.	2.	3.	2.	3.	1.	2.	3.	
Ind.	Τίμ -άω	άεις	άει	άιτων	άιτων	άομαιν	άιτε	άουσι
	Τίμ -ᾶ	ᾶς	ᾶ	ᾶτων	ᾶτων	ᾶμαιν	ᾶτε	ᾶσι
	Φιλ -ᾷω	ᾷς	ᾷ	ᾷτων	ᾷτων	ᾷμαιν	ᾷτε	ᾷσι
	Φιλ -ᾶ	ᾶς	ᾶ	ᾶτων	ᾶτων	ᾶμαιν	ᾶτε	ᾶσι
	Χρυσ -έω	έεις	έει	έιτων	έιτων	έομαιν	έιτε	έουσι
	Χρυσ -ᾶ	ᾶς	ᾶ	ᾶτων	ᾶτων	ᾶμαιν	ᾶτε	ᾶσι
Imp.	Τίμ -αι	άιτω	άιτων	άιτων		άιτε	άιτωσαν	
	Τίμ -α	άτν	ᾶτων	ᾶτων		ᾶτε	ᾶτωσαν	
	Φιλ -ει	είτω	είτων	είτων		είτε	είτωσαν	
	Φιλ -ει	είτω	είτων	είτων		είτε	είτωσαν	
	Χρυσ -εις	οίτω	οίτων	οίτων		οίτε	οίτωσαν	
Χρυσ -ου	ούτω	ούτων	ούτων		ούτε	ούτωσαν		
Opt.	Τίμ -άοιμι	άοις	άοι	άοιτων	άοιτην	άοιμαιν	άοιτε	άοιεν
	Τίμ -ᾶμι	ᾶς	ᾶ	ᾶτων	ᾶτην	ᾶμαιν	ᾶτε	ᾶεν
	Φιλ -ᾷοιμι	ᾷς	ᾷ	ᾷτων	ᾷτην	ᾷμαιν	ᾷτε	ᾷεν
	Φιλ -ᾶμι	ᾶς	ᾶ	ᾶτων	ᾶτην	ᾶμαιν	ᾶτε	ᾶεν
	Χρυσ -οῖμι	οίς	οί	οίτων	οίτην	οίμαιν	οίτε	οίεν
	Χρυσ -οῖμι	οίς	οί	οίτων	οίτην	οίμαιν	οίτε	οίεν
Subj.	Τίμ -άω	άης	άη	άητων	άητων	άωμαιν	άητε	άωσι
	Τίμ -ᾶ	ᾶς	ᾶ	ᾶτων	ᾶτων	ᾶμαιν	ᾶτε	ᾶσι
	Φιλ -ᾷω	ᾷς	ᾷ	ᾷτων	ᾷτων	ᾷμαιν	ᾷτε	ᾷσι
	Φιλ -ᾶ	ᾶς	ᾶ	ᾶτων	ᾶτων	ᾶμαιν	ᾶτε	ᾶσι
	Χρυσ -έω	έης	έη	έητων	έητων	έωμαιν	έητε	έωσι
	Χρυσ -ᾶ	ᾶς	ᾶ	ᾶτων	ᾶτων	ᾶμαιν	ᾶτε	ᾶσι
Imperfect.								
Ἐτίμ -αον	αις	αι	άιτων	άιτην	άομαιν	άιτε	αον	
Ἐτίμ -ων	ας	α	ᾶτων	ᾶτην	ᾶμαιν	ᾶτε	ων	
Ἐφιλ -εον	εις	ει	είτων	είτην	έομαιν	έιτε	εον	
Ἐφιλ -ουν	εις	ει	είτων	είτην	οὔμαιν	είτε	ουν	
Ἐχρυσ -εον	εις	ει	οίτων	οίτην	οῖμαιν	οίτε	εον	
Ἐχρυσ -ουν	ους	ου	ούτων	ούτην	οὔμαιν	ούτε	ουν	

## PASSIVE AND MIDDLE VOICE.

## Paradigm of the Contracted Moods and Tenses.

	Ind.	Imp.	Opt.	Subj.	Inf.	Part.
Pres.	Τίμ -άομαι	άου	αοίμην	άομαι	άεσθαι	αόμενος
	Τίμ -ᾶμαι	ᾶ	ᾶμην	ᾶμαι	ᾶσθαι	ᾶμενος
	Φιλ -έομαι	έου	εοίμην	έομαι	έεσθαι	έόμενος
	Φιλ -οῦμαι	οὔ	οοίμην	οῦμαι	οεσθαι	οόμενος
	Χρυσ -δομαι	δου	δοίμην	δομαι	δέσθαι	δόμενος
	Χρυσ -οῦμαι	οὔ	οοίμην	οῦμαι	οὔσθαι	οόμενος
Imperfect.						
Ἐτιμ -αίμην		Ἐφιλ -έομην		Ἐχρυσ -οῖμην		
Ἐτιμ -ᾶμην		Ἐφιλ -οῖμην		Ἐχρυσ -οῖμην		

## Paradigm of the Persons.

## Present.

SINGULAR.			DUAL.			PLURAL.		
1.	2.	3.	1.	2.	3.	1.	2.	3.
Ind.	Τιμ -άομαι	ἀη ἀέται	ἀόμενον	ἀέσθον	ἀέσθον	ἀόμεθα	ἀέσθε	ἀόνται
	Τιμ -ῶμαι	ᾶ ᾶται	ᾶμεθον	ᾶσθον	ᾶσθον	ᾶμεθα	ᾶσθε	ᾶνται
	Φιλ -έομαι	ἐη ἐέται	ἐόμενον	ἐέσθον	ἐέσθον	ἐόμεθα	ἐέσθε	ἐόνται
	Φιλ -οῦμαι	ῆ ῆται	οὔμεθον	εἰσθον	εἰσθον	οὔμεθα	εἰσθε	οὔνται
	Χρυσ -όομαι	ὀη ὀέται	ὀόμεθον	ὀέσθον	ὀέσθον	ὀόμεθα	ὀέσθε	ὀόνται
	Χρυσ -οὔμαι	οῖ οὔται	οὔμεθον	οὔσθον	οὔσθον	οὔμεθα	οὔσθε	οὔνται
Imp.	Τιμ -ἔει	εἰσθω	ἀέσθον	ἀέσθων	ἀέσθων	ἀέσθε	ἀέσθωσαν	
	Τιμ -ῶ	ᾶσθω	ᾶσθον	ᾶσθων	ᾶσθων	ᾶσθε	ᾶσθωσαν	
	Φιλ -έει	εἰσθω	ἐέσθον	ἐέσθων	ἐέσθων	ἐέσθε	ἐέσθωσαν	
	Φιλ -οῦ	εἰσθω	εἰσθον	εἰσθων	εἰσθων	εἰσθε	εἰσθωσαν	
	Χρυσ -έου	ὀέσθω	ὀέσθον	ὀέσθων	ὀέσθων	ὀέσθε	ὀέσθωσαν	
	Χρυσ -οῦ	οὔσθω	οὔσθον	οὔσθων	οὔσθων	οὔσθε	οὔσθωσαν	
Opt.	Τιμ -αίμην	ᾶοιτο ἀείτο	αοίμεθον	ἀείσθον	ἀείσθην	αοίμεθα	ἀείσθε	ἀείντο
	Τιμ -ᾶμην	ᾶο ᾶτο	ᾶμεθον	ᾶσθον	ᾶσθην	ᾶμεθα	ᾶσθε	ᾶντο
	Φιλ -αίμην	εἰοιτο εἰείτο	εοίμεθον	εἰσθον	εἰσθην	εοίμεθα	εἰσθε	εἰντο
	Φιλ -αίμην	οἶτο οἶτο	οίμεθον	οἶσθον	οἶσθην	οίμεθα	οἶσθε	οἶντο
	Χρυσ -οίμην	ὀοιτο ὀοίτο	οοίμεθον	ὀοσθον	ὀοσθην	οοίμεθα	ὀοίσθε	ὀοιντο
	Χρυσ -οίμην	οἶτο οἶτο	οίμεθον	οἶσθον	οἶσθην	οίμεθα	οἶσθε	οἶντο
Subj.	Τιμ -άωμαι	ἀη ἀήται	ἀώμεθον	ἀήσθον	ἀήσθον	ἀώμεθα	ἀήσθε	ἀώνται
	Τιμ -ῶμαι	ᾶ ᾶται	ᾶμεθον	ᾶσθον	ᾶσθον	ᾶμεθα	ᾶσθε	ᾶνται
	Φιλ -έωμαι	ἐη ἐήται	ἐώμεθον	ἐήσθον	ἐήσθον	ἐώμεθα	ἐήσθε	ἐώνται
	Φιλ -ῶμαι	ῆ ῆται	ᾶμεθον	ῆσθον	ῆσθον	ᾶμεθα	ῆσθε	ᾶνται
	Χρυσ -όωμαι	ὀη ὀήται	ὀώμεθον	ὀήσθον	ὀήσθον	ὀώμεθα	ὀήσθε	ὀώνται
	Χρυσ -ῶμαι	οῖ ὦται	ᾶμεθον	ᾶσθον	ᾶσθον	ᾶμεθα	ᾶσθε	ᾶνται
Imperfect.								
Ind.	Ἔτιμ -αόμην	ᾶου ἀέτο	ἀόμεθον	ἀέσθον	ἀέσθην	ἀόμεθα	ἀέσθε	ἀόντο
	Ἔτιμ -ᾶμην	ᾶ ᾶτο	ᾶμεθον	ᾶσθον	ᾶσθην	ᾶμεθα	ᾶσθε	ᾶντο
	Ἐφιλ -εόμην	ἐου ἐέτο	ἐόμεθον	ἐέσθον	ἐέσθην	ἐόμεθα	ἐέσθε	ἐόντο
	Ἐφιλ -οῦμην	οῦ εἶτο	οὔμεθον	εἰσθον	εἰσθην	οὔμεθα	εἰσθε	οὔντο
	Ἐχρυσ -οόμην	όου ὀέτο	ὀόμεθον	ὀέσθον	ὀέσθην	ὀόμεθα	ὀέσθε	ὀόντο
	Ἐχρυσ -οῦμην	οῦ οὔτο	οὔμεθον	οὔσθον	οὔσθην	οὔμεθα	οὔσθε	οὔντο
Perf. Pass. Subj. from -όω.								
κεχρυσῶμαι			ᾶ	ᾶται	ᾶμεθον	ᾶσθον	ᾶσθον	ᾶμεθα ᾶσθε ᾶνται

## VARIATION OF THE PENULTIMATE IN VERBS.

## (a).—THE FUTURE ACTIVE

Rejects *ι* from the penultimates *αι* and *ει* of the Fourth Conj.; as φαίνω, *show*, φανῶ; σπείρω, *sow*, σπερῶ. Of two *λs*, it rejects one, as στέλλω, *equip*, στελῶ.

-ζω sometimes becomes -γζω, as κλάζω, *cry out*, κλάγζω.

In καίω, *burn*, and κλαίω, *weep*, *ι* becomes *υ*; as καύσω, κλαύσω.

In some Contracted Verbs, the vowel of the Present is retained, as τελέω, *finish*, τελέσω; ἄρόω, *plough*, ἄρόσω; and *α* is retained by all verbs in -αω after *λ* or *ρ* pure, and also after *ε* or *ι*; as γελάω, *laugh*, γελάσω; ὀράω, *see*, ὀράσω; ἔαω, *suffer*, ἔασσω; κοπιάω, *labour*, κοπιάσω. The vowel of the Future is also retained in the Perfect; but two verbs vary the vowel, καλέω, *call*, καλέσω κέκληκα, δέω, *bind*, δήσω δέδεκα; and the short vowel occurs again in the latter, the long in the former, in the Future Passive, as δεθήσομαι, κληθήσομαι.

In θέω, *run*, νέω, *swim*, πλέω, *sail*, πνέω, *blow*, ρέω, *flow*, χέω, *pour*, -εω becomes -εωσω; as θεύσω, &c.

## (b).—THE FIRST INDEFINITE ACTIVE OF THE FOURTH CONJ.

Resumes the *ει* of the Present, as σπείρω, *sow*, σπερῶ ἔσπειρα; also *ε* of the Present becomes *ει*, as νέμω, *distribute*, νεμῶ ἔνειμα. It lengthens the *α* of the Future into *η*; as ψάλλω, *touch*, ψαλῶ ἔψηλα; φαίνω, *shew*, φανῶ ἔφηνα; and the short *ι*, as κρινω, *judge*, κρινῶ ἔκρινα. The short vowel returns in



the Passive, as ἔφηναι ἐφάνθη. But from the αἰ of the Present, it sometimes simply lengthens α, as κερδαίνω, *gain*, κερδαῖνῶ ἐκέρδαῖνα.

### (c).—THE SECOND INDEFINITE ACTIVE

Changes the penultimates ε, η, ω, αἰ, αὐ, into α; as τρέπω, *turn*, ἔτραπον; λήθω, *lie hid*, ἔλαθον; τρώγω, *eat*, ἔτραγον; καίω, *burn*, ἔκαον; παύω, *stop*, ἔπαον; except λέγω, *say*, ἔλεγον; φλέγω, *burn*, ἔφλεγον; βλέπω, *see*, ἔβλεπον, and some obsolete verbs as τέκω, *produce*, ἔτεκον.

When the penultimate is ου, the υ vanishes, as ἀκούω, *hear*, ἤκουον; when ευ and ει, the ε; as φεύγω, *fly*, ἔφυγον, λείπω, *leave*, ἔλιπον; but in trisyllables of the Fourth, ει becomes ε; as ἐγείρω, *raise*, ἤγερον; in dissyllables, α; σπείρω, ἔσπαρον.

The characteristic π of eight Verbs in -πτω becomes φ; as ἅπτω, *touch*, ἤφον; βάπτω, *wash*, ἔβαφον; δρύπτω, *lacerate*, ἔδρυφον; θάπτω, *bury*, ἔταφον; θρύπτω, *break*, ἔτρυφον; ῥάπτω, *sew*, ἔρῥαφον; ῥίπτω, *cast*, ἔρῥιφον; σκάπτω, *dig*, ἔσκαφον: in three it becomes β, as βλάπτω, *hurt*, ἔβλαβον; καλύπτω, *cover*, ἐκάλυβον; κρύπτω, *hide*, ἔκρυβον: of Verbs in -σσω or -ζω of the Second Conjugation, it becomes γ; as ὀρύσσω, *dig*, ὀρύξω ὤρυγον; κράζω, *cry out*, κράξω ἔκραγον: in -ζω of the Third, δ; as φράζω, *say*, φράσω ἔφραδον; and -λλω of the Fourth rejects one λ, like the Future; as στέλλω, *send*, ἔσταλον.

### (d).—THE PERFECT ACTIVE

Changes the Penultimate ει, αἰ, and sometimes ε, like the Second Indefinite, as σπείρω, ἔσπαρκα; ἐγείρω, ἤγερκα; στέλλω, ἔσταλκα; φαίνω, πέφαγκα.

The *ν* is dropped in dissyllable verbs in *-ινω*, or *-είνω*, as *κρίνω*, *judge*, *κέρικα*; *τείνω*, *stretch*, *τέτακα*; the first vowel of the Present is often dropped before *-ηκα*; as *τέμνω*, *cut*, *τέτμηκα*; *καλέω*, *call*, *κέκληκα*.

(e).—THE FUTURE AND FIRST INDEFINITE  
PASSIVE

Change the Penultimate *ει* of the Fourth Conjugation, and less frequently *ε*, like the Second Indefinite Active; as *σπείρω*, *σπαρθήσομαι*, *ἐσπάρθην*; *ἐγείρω*, *ἐγερθήσομαι*, *ἠγέρθην*; *στέλλω*, *σταλθήσομαι*, *ἐστάλθην*. *ν* also is dropped, as in the Perfect; as *τείνω* *ταθήσομαι*, *ἐτάθην*, *κρίνω* *κριθήσομαι*, *ἐκρίθην*: but with the Poets *ν* is retained, as *ἐκρίνθην*.

*Σ* often disappears, especially when the Penultimate is long; as *σάωω*, *σωθήσομαι*, *ἐσώθην*, from *σῶζω*, *save*; *τιμήσω*, *τιμηθήσομαι*, *ἐτιμήθην*; and *η* in the Indefinite sometimes becomes *ε*; as *ῥρήθην*, *ῥρέθην* from *ρέω*, *say*.

The first vowel of the Present is lost in those verbs which lose it in the Perfect in *ηκα*; as *τέμνω* *τμηθήσομαι*, *καλέω* *κληθήσομαι*. *-μω* becomes *-μηθήσομαι*, *-μήθην*; as *νεμῶ*, *νεμηθήσομαι*, *ἐνεμήθην*, from *νέμω*, *distribute*.

(f).—THE PERFECT PASSIVE

Loses *ε* of the Penultimate in *ευ*, like the second Indefinite; as *φεύγω*, *φυγ*, *πέφυγμαι*.

In Verbs in *-αίνω* and *-υνω*, *ν* sometimes becomes *σ*; as *φαίνω*, *shew*, *πέφασμαι*; *μολύνω*, *pollute*, *μολύσμαι*.

In *τρέπω*, *turn*, *τρέφω*, *nourish*, *στρέφω*, *turn*, ε becomes α; as *τέτραμμαι*, *τέθραμμαι*, *έστραμμαι*.

In Verbs in -ω pure, when the Penultimate is *long*, σ is, very seldom, inserted, as *ἀκούω*, *hear*, *ἤκουσμαι*; when it is *short*, it is very seldom omitted, as *δέω*, *bind*, *δέδεμαι*; sometimes it is both inserted and omitted, as *κλείω*, *shut*, *κέκλεισμαι*, and *κέκλειμαι*.

#### A VERB IN -σκω

Is formed from a verb in -άω, -έω, -όω, or -ύω, by inserting σκ before ω, as *γηράσκω*, *grow old*, from *γηράω*; very frequently with the repetition of the first Consonant with ι, as *διδράσκω*, *fly*, from *δράω*. And the lengthening of the Penultimate, as *γιγνώσκω*, *know*, from *γνώω*.

Sometimes ι is inserted instead of ε or ο; as *εὗρίσκω*, *find*, from *εὗρέω*; *αἰλίσκω*, *take*, from *αἰλώω*. There are no tenses beyond the Imperfect: the deficiency is supplied from the Root in -ω pure: but *ἀλύσκω*, *avoid*, *διδάσκω*, *teach*, *θνήσκω*, *die*, make the Futures respectively, *ἀλύξω*, *διδάξω*, *θνήξομαι*.

The Paradigms are like the preceding.

#### A VERB IN -μι

Comprises the forms, -εμι, -ημι, -ωμι, and -υμι.

The Verb in -υμι, which differs somewhat from the rest, will be more conveniently treated of by itself.

The rest are formed from Verbs in -αω, -εω, or -οω, by changing ω into μι, and lengthening the Penultimate, like the temporal Augment of Barytones; thus -αω becomes -ημι, -εω -εμι, and -ημι, and -οω -ωμι.



ι is generally prefixed to Dissyllables, with the first letter of the root, if it be a consonant ; as ἵστημι, make to stand, from στάω ; τίθημι, place, from θέω ; δίδωμι, give, from δόω.

A simple ι is in two instances prefixed to a vowel ; as ἵημι, send, from ἔω ; ἴημι, go, from ἔω.

There are only three examples of the form -ειμι. εἰμι, am, εἶμι, go, or Att. will go, and the Deponent κεῖμαι, lie. *εἶμι is imp. Math. Jr. § 213*

### GENERAL PARADIGM OF THE VERB εἰμι, am.

Present εἰμι. Future ἔσομαι. Imperfect ἦν.

### Paradigm of the Moods and Tenses.

	Ind.	Imp.	Opt.	Subj.	Infin.	Part.
Præs.	Εἰμι	ἴσθι, ἔσο	εἴην	ᾧ	εἶναι	ὦν
Imperf.	ἦν					
Fut.	ἔσομαι		ἐσοίμην	ἔσωμαι	ἔσεσθαι	ἐσόμενος
Pluper.	ἦμην					

*Pr. εἶμι ἴσθι ἔσοι εἶναι ὦν*  
*Perf. ἦν ἦν = εἶν*  
*Plup. ἦμην ἦμην = εἶν*

### PARADIGM OF THE PERSONS.

#### Present.

SINGULAR.				DUAL.		PLURAL.		
	1.	2.	3.	2.	3.	1.	2.	3.
Indi.	εἰμι	εἶς, εἷ	ἐστί	ἐστὸν	ἐστὸν	ἐσμεν	ἐστέ	εἰσὶ
Imp.		ἴσθι, ἔσο	ἔστω	ἔστων	ἔστων		ἔστε	ἔστωσαν

*εἶμι εἶς εἷ εἶσι ἴσθι εἷ ἴτω ἴσθι ἴτω*  
*ἴσθι εἷ ἴτω ἴσθι ἴτω*

## Pluperfect.

SINGULAR.			DUAL.		PLURAL.		
1.	2.	3.	2.	3.	1.	2.	3.
ἤμην	ἦσο	ἦτο	ἦσθον	ἦσθην	ἤμεθα	ἦσθε	ἦντο

ἤειν εἶς ἤει

ἤειμεν ἤειτε

ἤεισαν

ἤσαν

ἤσαν

The rest will be known by the terminations of Barytones: εἶην, ἦν, by ἐλέχθην; ᾶ by λεχθᾶ; ἔσομαι, throughout its moods, by λέγομαι.

## A VERB IN -ημι AND -ωμι.

## Formation of the Tenses.

The Imperfect changes -μι into ν, as ἴστημι, ἴσ-την; and takes an Augment, as τίθημι, ἐτίθην.

The Second Indefinite is formed in the same manner, except that it rejects ι with its consonant, as ἴστην, ἔστην; ἐτίθην, ἔθην. There is no passive.

The other tenses are formed from the Root in -ω, as ἴστημι, στήσω, from στάω, &c.

Δὲς, ἔς, and δὸς are commonly used instead of Δῆτι, ἦθι, δῶθι; Δεῖναι, εἶναι, δοῦναι, instead of Δέναι, εἶναι, δόναι; also in the Perfect τέθεικα instead of τέθηκα.

These three Indefinites, ἔθηκα, ἔδωκα, ἦκα, have κ instead of σ; and are seldom met with beyond the Indicative, except in Compounds.

The vowels, α, ε, ο, of the Root, return, beyond the Indicative, as ἴστημι, ἴσταῖθι; except in the Imperative and Infinitive of the Second Indefinite from ᾶω, and in γνῶθι γνῶναι, and βιῶθι βιῶναι, from βίωμι, live, obsolete.

*the help of the verb 'ιστημι* has no Aug-  
ment.

(a).—ACTIVE VOICE.

Paradigm of the Principal Tenses.

'Ιστημι	στήσω	ἔστηκα.
Τίθημι	θήσω	τέθεικα.
Δίδωμι	δώσω	δέδωκα.

Paradigm of the Tenses differing from Barytones.

Pres.	{ 'Ιστημι Τίθημι Δίδωμι	Imperf.	{ 'ίστην ἐτίθην ἐδίδων	2. Ind.	{ ἔστην ἐθήν ἐδων.
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Paradigm of the Moods and Tenses.

	Ind.	Imp.	Opt.	Sub.	Inf.	Part.
Pres.	'Ιστ- ημι	-αθι	-αίην	-ῶ	-άναι	-ὰς
Imp.	'ίστην					
2. Ind.	ἔστην	στυῆθι	σταιίην	στυῶ	στυήναι	στυὰς
Pres.	Τίθ- ημι	-ετι	-είην	-ῶ	-έναι	-εῖς
Imp.	ἐτίθην					
2. Ind.	ἐθήν	δυῖς	δειίην	δυῶ	δειναι	δεις
Pres.	Δίδ- ωμι	-οθι	-οίην	-ῶ	-όναι	-οὺς
Imp.	ἐδίδων					
2. Ind.	ἐδων	δοῖς	δοίην	δωῶ	δοῦναι	δοὺς

(a).—THE PERSONS.

The Present and Imperfect of the Indicative retain the long vowel of the first person in the Singular, but in the Dual and Plural resume the short α, ε, ο, peculiar to their roots in -ω.



The three Indefinites ἔθην, ἔδων, ἦν, are inflected in the same manner, as ἔθην, ἐθέτην; the rest retain the long vowel, as ἔστην, ἑστήτην.

The third person plural of the Present either takes the *subjunctive* vowel, as τιθεῖσι, or lengthens a doubtful one, as ἰσταῖσι.

## PARADIGM OF THE PERSONS.

### Present.

SINGULAR.			DUAL.		PLURAL.				
	1.	2.	3.	2.	3.	1.	2.	3.	
Indicat.	{ ἴσθη -μι τίθη -μι Δίδω -μι	ἦς ἦς ὤς	ἦσι ἦσι ὤσι	αὐτον εἶτον οἶτον	αὐτον εἶτον οἶτον	αἶμεν ἐμεν οἶμεν	αἶτε εἶτε οἶτε	αἶσι εἶσι οἶσι	
	Imperat.	{ ἴσταθι τίθετι δίδοθι	ἄτω έτω ότω	αὐτον εἶτον οἶτον	ἄτων έτων ότων		αἶτε εἶτε οἶτε	ἄτωσαν έτωσαν ότωσαν	
		Optat.	{ ἰστάην τιθείην διδόην	ἦς ἦς ῶς	ἦ ἦ ῶ	ἦτον ἦτον ῶτον	ἦτον ἦτον ῶτον	ἦμεν ἦτε ῶμεν	ἦτε ἦτε ῶτε
Subjunc.			{ ἰστώ τιθῶ διδᾶ	ῆς ῆς ῶς	ῆ ῆ ῶ	ῆτον ῆτον ῶτον	ῆτον ῆτον ῶτον	ῶμεν ῶτε ῶτε	ῶτε ῶτε ῶτε
	Imperfect.								
	Indicat.	{ ἴσθην εἰσθην ἐδίδων	ἦς ἦς ὤς	ἦ ἦ ὦ	αὐτον εἶτον οἶτον	ἄτην έτην ότην	αἶμεν ἐμεν οἶμεν	αἶτε εἶτε οἶτε	αἶσαν εἶσαν οἶσαν
Second Indefinite.									
Indicat.		{ ἔσθην ἔθην ἔδων	ἦς ἦς ὤς	ἦ ἦ ὦ	ἦτον εἶτον οἶτον	ἦτην έτην ότην	ἦμεν ἐμεν οἶμεν	ἦτε εἶτε οἶτε	ἦσαν εἶσαν οἶσαν
	Imperat.	{ στή- θι θῆ- s δδ- s	τω τω τω	τον τον τον	των των των		τε τε τε	τωσαν τωσαν τωσαν	
		Subjunc.	{ στω θῶ δω	ῆς ῆς ῶς	ῆ ῆ ῶ	ῆτον ῆτον ῶτον	ῆτον ῆτον ῶτον	ῶμεν ῶτε ῶτε	ῶτε ῶτε ῶτε

The Potential is declined like the Present.

## (b).—THE PASSIVE AND MIDDLE VOICE.

## Formation of the Tenses.

The Penultimate of the Active is shortened, as *τίθημι, τίθεμαι*; except *ει*, as *τέθεικα, τέθειμαι*.

The Imperfect of each Voice, and the second Indefinite Middle, change *-ν* into *-μην*, and resume the short vowel; as *ἔτιθην ἔτιθέμην, ἔθην ἔθέμην*.

The Future and first Indefinite Passive reject *σ*, or *κ*, and change the long vowel into a short; as *στήσω σταθήσομαι ἑστάθην, δήσω τεθήσομαι ἐτέθην, δώσω δοθήσομαι ἐδόθην*.

## PASSIVE VOICE.

## General Paradigm.

ἴσταμαι	σταθήσομαι	ἕσταμαι.
τίθεμαι	τεθήσομαι	τέθειμαι
δίδομαι	δοθήσομαι	δέδομαι

## Paradigm of the Moods and Tenses.

	Ind.	Imp.	Opt.	Subj.	Inf.	Part.
Pres.	ἴστ -μαι	ασο	αίμην	ᾶμαι	ασθαι	άμενος
Imp.	ἑστάμην					
Pres.	τίθε -μαι	εσο	είμην	ᾶμαι	εσθαι	έμενος
Imp.	ἔτιθέμην					
Pres.	Δίδ -ομαι	οσο	οίμην	ᾶμαι	οσθαι	όμενος
Imp.	ἐδιδόμην					

## MIDDLE VOICE. General Paradigm.

Pres.	Fut.	2d. Ind.
ἴσταμαι	στήσομαι	ἑστιάμην.
τίθεμαι	θήσομαι	ἐθέμην.
δίδομαι	δώσομαι	ἐδόμην.

### Paradigm of the Moods and Tenses.

	Ind.	Imp.	Opt.	Sub.	Infin.	Part.
Pres.	ἴσ-αμαι	ασο	αίμην	ῶμαι	ασθαι	άμενος
Imp.	ἑσάμην					
2. Ind.	ἑσάμην	σάσο	σαίμην	σῶμαι	σάσθαι	σάμενος
Pres.	τίθ-εμαι	εσο	είμην	ῶμαι	εσθαι	έμενος
Imp.	ἐπιθέμην					
2. Ind.	ἐθέμην	θέσο	θείμην	θῶμαι	θέσθαι	θέμενος
Pres.	δίδ-ομαι	οσο	οίμην	ῶμαι	οσθαι	όμενος
Imp.	ἐδιδόμην					
2. Ind.	ἐδόμην	δόσο	δοίμην	δῶμαι	δόσθαι	δόμενος

### Paradigm of the Persons.

PRESENT.			IMPERFECT.		
1.	2.	3.	1.	2.	3.
Ind. { ἴστα- τίθε-μαι δίδο-	-σαι	-ται, &c.	ἴστιά- ἐπιθέ-μην ἰδιδό-	-σο	-το, &c.
Imper.	-σο	-σθω, &c.			
Opt. { ἴσται- τίθει-μην διδόι-	-ο	-το, &c.	2d. Indefinite.		
Sub. { ἴστω- τίθ-ῶμαι διδ-	-ῃ ῃ -ῶ	-ῃται, } &c. -ῃται, } -ῶται, }	Sub. { στώμαι θῶμαι δῶμαι	στη θῇ δῶ	στήται, θῇται δῶται } &c.

The Duals and Plurals are inflected like those of Verbs in -ομαι.



## A VERB in -υμι

Is formed either from a verb in -ύω, by changing -ω into -μι, as ζεύγνυμι, *join*, from ζευγνύω: or from a verb in -άω or έώ, by changing -ω into ννυμι, as κεράννυμι, *mingle*, from κεράω, κορέννυμι, *satisfy*, from κορέω; or -οω, at the same time lengthening the Penultimate, as χώννυμι, *heap up*, from χόω.

The Imperfect and Second Indefinite, as above, change -μι into -ν, as ζεύγνυμι έζεύγνυν.

A *Dissyllabic* Verb alone has a second Indefinite; as έδυν, δῦθι, δύναι, δὺς, from the supposed present δῦμι.

The other tenses, whatever they be, are taken from a Root in -ω; as ζεύγνυμι, ζεύξω, έζευξα, έζυγον, from ζεύγω; κεράννυμι, κεράσω, &c., from κεράω.

The Potentials and Subjunctives are wanting.

## ACTIVE VOICE.

## General Paradigm.

Pres. Ζεύγνυμι <sup>α</sup>. Fut. ζεύξω. 1. Ind. έζευξα.

## Paradigm of the Moods and Tenses.

	Ind.	Imp.	Inf.	Part.
Pres.	Ζεύγνυμι	-ῦθι	-ῦναι	-υς
Imperf.	έζεύγνυν			
2. Ind.	έζυγον, &c.			

<sup>α</sup> The quantity of the υ may be known by comparing it with the corresponding vowel in τίθημι, e. g. τίθημι, ζεύγνυμι, τίθετον, ζεύγνυτον.

## Paradigm of the Persons.

## Present.

SINGULAR.				DUAL.		PLURAL.		
	1.	2.	3.	2.	3.	1.	2.	3.
Indic.	ζεύγν -υμι	-υς	-ῶσι	-ῶτον	-ῶτον	-υμιν	-υτε	-ῶσι
Imper.	ζεύγν -υθι	-ύτω	-ύτω	-ύτω	-ύτω	-ύτω	-ύτω	-ύτωσαν
Imperfect.								
Indic.	ἰζεύγν -υν	-υς	-υ	ῶτον	ύτην	υμιν	υτε	υσαν

## Passive and Middle Voice.

## Paradigm of the Moods and Tenses.

	Indic.	Imp.	Inf.	Part.
Pres.	Ζεύγνῶμαι	-υσο	-υσθαι	ύμενος
Imp.	ἰζευγνύμην			

## Paradigm of the Persons.

## Present.

SINGULAR.				DUAL.			PLURAL.		
	1.	2.	3.	1.	2.	3.	1.	2.	3.
Indic.	ζεύγνυ -μαι	-σαι	-ται	-μεθον	-σθον	-σθον	-μιθα	-σθς	-νται
Imper.	ζεύγνυ -σο	-σθω		-σθον	-σθων		-σθς	-σθων	
Imperfect.									
Indic.	ἰζευγνύ -μην	-σο	-το	-μεθον	-σθον	-σθην	-μιθα	-σθς	-ντο

## A COMPOUND VERB

Observes the forms of a Simple one, as *ὁδοποιέω*, *make way*, -ησω, *ὥδοποίηκα*. But a verb compounded with a preposition, retains the Augment of the simple verb, as *περιποιέω*, *spare*, *περιποίηκα*, and cuts off the vowel of the preposition before its own, as *παράγω*, *bring forward*, *παρῆγον*; *ἀπογράφω*, *describe*, *ἀπέγραφον*; except *περὶ* and *πρὸ*, as *περιάγω*, *lead about*, *περιῆγον*, *προάγω*, *impel*, *προῆγον*; and sometimes *ἀμφί*.

Some, however, of this kind are augmented in the beginning, as *καθεύδω*, *sleep*, *ἐκάθευδον*, *ἀντιβόλῳ*, *meet with*, *ἠντιβόλουν*, *ἀφίημι*, *remit*, *ἤφιον*.

Some are augmented both in the beginning and in the middle, as *ἐνοχλέω*, *disturb*, *ἠνάχλουν*. Some few appear to have a threefold augment, as *ἀνοίγω*, *open*, *ἠνεάχθην*.

A verb compounded with *δύς*, *ill*, or *εὖ*, *well*, augments the changeable vowel if the verb begin with one, as *δυσαρρεστέω*, *difficult to be pleased*, *δυσηρέστεον*, *εὐεργετέω*, *do a kindness*, *εὐηργέτεον*: in other cases it takes the augment in the beginning, as *δυσωνέω*, *make a hard bargain*, *ἐδυσώνεον*.

The initial *ρ* of the Simple verb is doubled in the Composite after a vowel, as *ρέω*, *flow*, *ἀπορρέω*, *flow from*.

## THE PARTICIPLE

Differs very little in use and inflexion from the Adjective.



## INFLEXION OF A PARTICIPLE.

NOM.				GEN.		
λέξ	-ας	-ασα	-αν	-αντος	-άσης	-αντος, &c.
λεγόμεν	-ος	-η	-ον	-ου	-ης	-ου, &c.
λέγ	-ων	-ουσα	-ον	-οντος	-ούσης	-οντος, &c.
λεγ	-ῶν	-οῦσα	-ὄν	-όντος	-ούσης	-όντος, &c.
λεγ	-ᾶν	-οῦσα	-οῦν	-οῦντος	-ούσης	-οῦντος, &c.
τιμ	-ᾶν	-ᾶσα	-ᾶν	-ᾶντος	-ώσης	-ᾶντος, &c.
λεγεχ	-ῶς	-ῦτα	-ὸς	-ότος	-υίας	-ότος, &c.
λεχθ	-εῖς	-εῖσα	-έν	-έντος	-είσης	-έντος, &c.
διδ	-οὺς	-οῦσα	-ὄν	-όντος	-ούσης	-όντος, &c.
ζευγν	-ύς	-ῦσα	-ύν	-ύντος	-ύσης	-ύντος, &c.
έστ	-ῶς	-ᾶσα	-ῶς	-ᾶτος	-ώσης	-ᾶτος, &c.

ως ἡ α βα  
syncope

## THE PREPOSITIONS ARE

(a).—Seven followed by one case only; as—

Gen.	ἀντὶ against;	hence, ὀφθαλμος ἀντὶ ὀφθαλμου, eye for eye.
	ἀπὸ from;	γενέσθαι ἀπὸ δείπνου, to be after supper.
		στέφανος ἀπὸ ταλάντων ξ a crown worth 60 talents.
Dat.	ἐκ, or ἐξ, out of;	οἱ ἀπὸ κνάμων, voters with beans.
	πρὸ before;	γελᾶν ἐκ δακρύων, to laugh after tears.
		ἀθλεῖν πρὸ ἀνακτος, to fight for the king.
Acc.	ἐν in;	λείπειν πρὸ φόβοιο, to leave for fear.
	σὺν with.	ἐν ἐπιστολαῖς, through letters.
	εἰς to.	ἐν δόλῳ, through a fraud.
		hence, ἐγκλήματα εἰς τινα, against one.

(b).—Four followed by two cases; as—

Gen. and Acc.	διὰ through;	hence, G. ὁρᾶν διὰ τῶν ὀφθαλμῶν, to see by means of his eyes.
		διὰ χρόνου, after a time.
		A. διὰ τοῦτο, on this account.
Gen. and Acc.	κατὰ down;	hence, G. κατὰ τινος εἰπεῖν, to speak against one.
		τοξεύειν κατὰ σκόπον, to shoot at a mark.
		A. εἰπεῖν κατὰ θυμόν, to speak according to one's mind.
Gen. and Acc.	ὑπὲρ over;	κατὰ τὸν πόλεμον, during the war.
		hence, G. ὑπὲρ τινος θνήσκειν, to die in behalf of.
		A. ὑπὲρ μόρον ἀλγεῖ ἔχουσι, they are afflicted against destiny.

\* Answering to the question "in what way?"

Dat. { ἀνὰ up ; hence, D. ἀνὰ σκῆπτρῳ ἔχων, holding *upon* the sceptre.  
 and { A. ἀνὰ τὸν πόλεμον, *throughout* the war.  
 Acc. { ἀνὰ μέρος, *in turn*.

(c).—Seven followed by all the three cases ; as—

Gen. Dat. Acc.	{	ἀμφὶ <i>about</i> (on <i>both</i> sides).	
		ἐπὶ <i>upon</i> ;	hence, G. ἐπὶ τοῦ ποταμοῦ μέναι, to stay <i>at</i> the river.
			ἐπὶ Σάμου πλεῖν, to sail <i>towards</i> Samos.
			ἐπὶ Κέκροπος, <i>in the time of</i> Cecrops.
			D. ἐφ' ὧτε, <i>upon condition</i> that.
			ἐπὶ μάντεσιν εἶναι, to be <i>dependent on</i> prophets.
			ἐπὶ τέχνῃ μαθάνειν, to learn <i>for</i> a profession.
			ἐπὶ σίτῳ ὄψον ἐσθίειν, to eat meat <i>with</i> bread.
			ἐπ' αὐτῷ ἀνέστη, he rose up <i>after</i> him.
			A. <sup>a</sup> ἐπὶ θήρῃ ἵεναι, to go <i>upon</i> a hunting excursion.
	ἐπὶ δύο ἡμέρας, <i>for</i> two days.		
	μετὰ <i>among</i> ;	μετὰ στρατὸν ἦλθεν, he came <i>to</i> the army.	
	παρὰ <i>by</i>	μετά τινα ἐλθεῖν, to go <i>after</i> one.	
		— G. παρά τινος μαθεῖν, to learn <i>from</i> any one.	
		A. παρὰ νῆας ἵεναι, to go <i>to</i> the ships.	
		παρὰ βίον, <i>all through</i> life.	
		παρὰ δύναμιν, <i>beyond</i> one's power.	
		ἦλθον ἀποθάνειν παρὰ μικρὸν, they were <i>within</i> a little of dying.	
	περὶ <i>about</i> (on <i>all</i> sides) —	G. περὶ πολλοῦ, of great account.	
		περὶ πάντων ἐμμέναι, to be <i>above</i> all.	
		D. περὶ φόβῳ, <i>for</i> fear.	
	πρὸς <i>at</i> (touching)	— G. πρὸς τινος ποιεῖσθαι, to be done <i>by</i> any one.	
		πρὸς Θεῶν ἱκνοῦμαι, I entreat <i>by</i> the Gods.	
		πρὸς ῥήτορος ἐστὶ, it is the <i>part of</i> a rhetorician.	
		D. πρὸς τούτοις, <i>in addition to</i> these things.	
		A. πρὸς βίαν, <i>by</i> force.	
		εἰπεῖν πρὸς τινα, to speak <i>to</i> any one.	
		πρὸς τι σκοπεῖν, to look <i>at</i> .	
	ὑπὸ <i>under</i> ;	— G. ὑπὸ ἀνέμων, <i>under</i> the influence of the winds.	
		ὑπὸ δάδων, <i>by</i> torch light.	
		D. ὑπὸ αὐλητῇρι ἵεναι, to move <i>to</i> the music of a flute player.	
		A. ὑπὸ τοὺς αὐτοὺς χρόνους, <i>about</i> the same time.	

<sup>a</sup> After ἱπ' ὕδαρ. Herod.

Besides the secondary meanings given above, many others are to be met with : all of them seem to be either derived from the original signification itself, or determined by the particular force of the case which follows.

Now the particular force implied by the Genitive, is *motion* or *procession from* ; as ῥύσαι ὑπ' ἥερος, deliver *from*, *under*, the mist.

The particular force implied by the Dative, is, *rest in*, or *at* ; as ὑπὸ Τμῳλῷ γεγαῶτας, living, *at*, *under* Mount Tmolus.

The particular force implied by the Accusative, is, *motion to* ; as ὑπὸ σπέος ἤλασε, drove, *to*, *under* a cave.

So also παρὰ τινος, *from*, *the side of*, any one.

—— τινι, *at*, *the side of*, any one.

—— τινι, *to the side of*, any one.

Many of the Prepositions are used with a noun or adverb, adverbially ; as ἀπὸ τοῦ προφανοῦς, *openly* ; ἐν ἀσφαλεῖ, *safely* ; εἰς ἅπαξ, *for once* ; διὰ τάχους, *swiftly* ; παρὰ πολὺ, *much* ; πρὸς εὐσεβείαν, *piously* ; ἀνὰ πόδα, *backwards* ; περὶ πόδα, *suitably* ; κατὰ πόδα, *directly*.

## PARTICLES

Are indeclinable words probably derived from nouns or verbs. From the old Adj. πὸς, answering to ὅς, come

	Interrog.	Enclitic.
Gen.	{ ποῦ, <sup>a</sup> where ?	ποῦ, anywhere, perhaps.
	{ πόθεν, whence ?	ποθεν, from anywhere.
	{ ποῖ, whither ?	ποῖ, anywhither.
Dat.	{ πῇ, (ὁδῷ) which way ?	πῇ, any way.
D. Pl.	πῶς, how ?	πῶς, in any manner.

<sup>a</sup> Answering to the question "in what way?"



To these may be added, amongst others,

πότε, when?

ποτέ, at any time.

πῶς, yet.

πέρ, (περὶ) very, although, by all means;  
omnino—as,

μυνηθάδιόν περ ἔοντα, very short-lived.—ἀγαθός περ ἔων, although good.—  
οἴκαδὶ περ νεώμεθα, let us by all means return home.

The correlatives to these, ὅπου, *where?* &c., are used when one clause is dependent on another; as,

πῶς ἔχω; how am I?

οὐκ οἶδ' ὅπως ἔχω, I know not how I am.

Again,

Δῆ (a particle of time), *jam*, now, then, at length; as,

ἄγε δῆ, come now.—οὕτω δῆ, thus, then.—ὅτε δῆ, when at length.

Μέν	}	(correspond)	indeed, though, on the one hand.	}
Δέ			but, yet, on the other hand.	

Also in a train of reasoning,

Γέ (limits), at least.

Τοί (affirms, τῶ ὄντι), indeed, *vero*.

Μήν (affirms in continuation), in fact, but yet, *vero*.

Δῆ (affirms in conclusion), then.

\*Ἀρα (expresses an *inference*), accordingly, so, therefore.

Οὖν (draws a more general *conclusion*), therefore, then.

However, each of these particles, as well as all others, must be rendered by a variety of English words, according as the particular sentence, in which they occur, requires.

The meaning of the compound forms, as καὶ δὴ καὶ, μέντοι, &c., will be best seen by examining each particle separately.

## THE ACCENT,

Or Tone, is threefold : the Acute elevates a syllable in pronunciation ; the Circumflex sustains and lengthens it ; the Grave depresses it.

The Acute is marked ( ' ) ; but on the last syllable ( ` ), except in τίς interrogative, at the end of a sentence, or when an enclitic follows, as δός μοι.

The Circumflex is ( ~ ) or ( ^ ).

The Acute affects the ultimate, penultimate, or, if the ultimate be short or only long by position, the antepenultimate, whether the vowel be long or short.

The Grave is never marked, but is supposed to affect all syllables unaccentuated ; its mark would be ( ` ).

The Circumflex is formed from the contraction of two syllables, originally acute and grave ( ^ ), and therefore is placed over long vowels only, and on the ultimate syllable, or the penultimate if the ultimate be short or only long by position, as τιμῶμεν from τιμάομεν, but τιμώντων from τιμάόντων : also αὔλαξ because it makes αὐλάκος, but κήρυξ because it makes κήρυκος.

If the antepenultimate bear the Acute, the word is said to be Antepenacute, or Proparoxytonous, as ἄγγελος, *an angel* ; if the penultimate,—Penacute, or Paroxytonous, as κόσμος, *the world* ; if the ultimate,—Acutitonous, or Oxytonous, as χεὶρ, *a hand*, τίς, *any one*.

If the penultimate bear the Circumflex, the word is said to be Antecircumflex, as σῦκον, *a fig* ; if the ultimate,—Circumflex, as συκῇ, *a fig tree*.

If the ultimate bear no Accent, the word is said to be Barytone, as ἄγγελος, κόσμος, σῦκον.

An *Enclitic* is a word which, generally, either throws away its own Accent, or throws it back on the preceding word. Ten are altogether without an Accent, ὁ, ἡ, οἱ, αἱ, οὐκ, εἰ, ὡς, ἐν, εἰς, ἐκ; yet ὡς *as*, when placed after its word is oxytonous, as κύνες ὡς, *like dogs*.

A penultimate which is long by nature or use, before an ultimate which is short, or long only by position, if it have an Accent, is Circumflexed; as μάλλον, *rather*, as if for μάαλλον<sup>a</sup>, μοῦσα, πρᾶξις, *an action*, φᾶρος, *cloak*, δῖνος, *whirlpool*, σῦκον, *fig*.

οι and αι in the end of a word, with respect to Accent, are reckoned short; as ἀνθρῶποι, *men*, μοῦσαι; except in contracted words, as εὐνοοι, εὐνοι, from εὐνοος, *well affected to*; in the Optative Mood, as λελέχοι from λέγω, τιμήσαι from τιμάω; in the pronoun οἷ; and in some adverbs.

In nouns an Accent generally affects the same syllable in every case; as φροντίς, *thought*, φροντίδος.

Nouns of the first Declension circumflex the Genitive plural, as μοῦσα, μουσῶν; ταμίας, ταμιῶν.

Oxytonous nouns of the first and second Declension, circumflex the Genitive and Dative throughout all numbers; as τιμή, τιμῆς, τιμῇ; τιμαῖν; τιμῶν, τιμαῖς.

A word of one syllable uncontracted is generally oxytonous, as χεῖρ, *a hand*. But a Verb is circumflexed, as ἦν from εἰμι, *am*; δῶ from δίδωμι.

Monosyllabic nouns declined imparisyllabically, make the Genitive and Dative singular, and Da-

<sup>a</sup> Long vowels are equal in power to two short, and in accentuation may be regarded as double of short ones. Thus δῆλος is equivalent to διῆλος, χῖες is contracted from χίως, Δι from Δι.



tive plural, Oxytone; as *χεῖρ*, *χειρὸς*, *χειρὶ*, *χερσὶ*; but circumflex the Genitive dual and plural; as *χεροῖν*, *χειρῶν*.

The Vocative circumflexes *-ευ* and *οι*; as *βασιλεῦ*, *λεχοῖ*: and throws back the Accent when it ends in *-ερ*; as *πατὴρ*, *πάτερ*.

In Verbs, the Accent is thrown as far back as possible; as *λέγω*, *λέγουσι*, *ἔλεξα*,—except that,

(a). The Infinitive bears the Accent before *-ναι*, as *τιθέναι*<sup>a</sup>, from *τίθημι*; *λελογέναι*, *λεχθῆναι*, from *λέγω*: before *-αι*, in the First Indefinite of the Active voice, in the Second Indefinite of the Middle, and in the Perfect of the Passive; *τιμῆσαι*, *λέγέσθαι*, *λελέχθαι*.

(b). *-ω* final of the Future after a liquid, is circumflexed, as *σπερῶ*, from *σπείρω*, *σῶω*; also *-ω* of the Passive voice, and of a verb in *-μι*, as *λεχθῶ*, *τιθῶ*. The same Accent is retained through all the syllables formed in conjugation from that on which it first occurred; as from *λεγῶ*, *λεγεῖτε*, *λεγοῦμαι*, *λεγοῖμι*, *λεγῶν*, from *λεχθῶ*, *λεχθῶμεν*, *λεχθῆτον*.

The Second Indefinite circumflexes *-εῖν* of the Infinitive, *-οῦ* of the Imperative, as *λεγεῖν*, *λεγοῦ*.

The Participles of the Perfect and of the Second Indefinite Active,—of either Indefinite Passive—and all Active Participles of verbs in *-μι*, are Oxytone; as *λελεχώς*, *λεγων*, *λεχθεὶς*, *λεγείς*, from *λέγω*; *ἰστάς* from *ἵστημι*; *τιθεὶς* from *τίθημι*; *διδούς* from *δίδωμι*; *ζευγνὺς* from *ζεύγνυμι*: the Participle of the Perfect Passive is Paroxytone; as *λελεγμένος*.

Prepositions (except *εἰς*, *ἐν*, *ἐκ*) are oxytonous; *H. Cantab. M.*  
1148 *Ess. Med.*

<sup>a</sup> Because contracted from *τιθέμεναι*.

but when placed after their nouns, or with an ellipse of a verb, they are paroxytonous; as ἐμοῖς ἐπὶ γούνασι, *on my knees*; νηὸς ἐπὶ γλαφυρῆς, *on the hollow ship*; ἀνὰ and διὰ, however, do not change.

Many nouns compounded of κτείνω, *kill*, τρέφω, *nourish*, τίκτω, *beget*, are paroxytone when active in signification, but proparoxytone when passive; as πατροκτόνος, *a slayer of his father*, πατρόκτονος, *slain by his father*.

## GRAMMATICAL EXAMINATION OF A WORD.

What part of Speech is this Word?

*Demonstrative Article.*

Of what Number? Gender? and Case? with what does it agree?

*Noun Substantive.*

Of what kind? of what Declension? Number? Gender? Case? wherefore?

*Noun Adjective.*

Of how many terminations? of what degree of Comparison? Number? Gender? Case? with what does it agree?

*Pronoun Substantive.*

Of what Number? Person? Case? wherefore?

*Pronoun Adjective.*

Of what kind? of what Number? Gender? Case? with what does it agree?

*Pronoun Relative.*

Of what Number? Gender? and Person? with what does it agree? of what Case? wherefore?

*A Verb.*

Of what kind? <sup>a</sup> of what Voice? Tense? Mood? Number? Person? with what does it agree?

<sup>a</sup> Barytone or Circumflexed? Regular or Anomalous? Simple or Compounded?



*Participle.*

Of what Verb? of what kind? Voice? Tense?  
Number? Gender? Case? with what does it  
agree?

*Adverb.*

Of what kind? what Case does it govern?

*Preposition.*

What Case or Cases does it govern?

*Conjunction.*

Of what kind?

EXCERPTA  
EX  
GRAMMATICA  
BUSBEIANA.

---

VISUM est Grammaticæ metricis lenire laborem  
Præceptis; neque enim mentem effugientia  
vanum est

Principia, in causâ puerorum, adstringere vinclis.

Notum id sit primum: Linguae documenta Latinae

Sub Graio didicit Romana juvenia magistro.

Græca elementa; et Græca vocabula totius artis;  
Græcæ et formæ omnes; Græca Acci-que-dentia  
vorum;

Cuncta ferè sunt, salvo Idiomate, Græco-Latina.

APOSTROPHUS.

*Index elisæ vocalis, Apostrophus ['] hæret,  
Rarius <sup>1</sup> initio, bene <sup>2</sup> fini, comma supernum;  
Et monet è <sup>3</sup> brevibus senis abradier unam.*

<sup>1</sup> ὅστι Theogn.

<sup>2</sup> νόχθ<sup>9</sup> Hom.

<sup>3</sup> ε, ο, α, ι, αι, οι.

ACCIDENTIA DICTIONUM.

Per Crasim <sup>1</sup> unitâ tolli de voce recusat  
<sup>2</sup> Spiritus; haud rarò duplus, imo lenis et asper.  
Spiritui <sup>3</sup> comes accentus medianus adhæret.

<sup>1</sup> Καὶ γὰρ Matt. xvi. 11.

<sup>2</sup> οὐμός. Aristoph.

<sup>3</sup> ἐγφῶμαι.

## NOMINUM DIVISIO.

In varias classes it nomen fine notandas :  
*Diminuit* vix nota antiquis forma per *-ίσχος*,  
*-υλλος*, et *-ᾶς*, *-ῶς* Mascula : in *-ίσχη*, et *-υλλίς*, et  
*-ίχνη*,  
*-αξ*, *-ις* Foeminea : *-αῖον* et *-ύδριον*, *ύλλιον*, *-εῖον*,  
*-άσιον*, atq : *-ιον*, atq : *-άριον* sunt neutra ; sed orta  
*-ίχνιον* ex- *ίχνη* nova vox ; *-ιδιον*que *-ιον*, et dat  
*-ίσκιον* ; ast *-ιδιον* quasi per se sæpius extat.

*Νεανίσκος* (*νεανίας*), *Ἡρύλλος* (*Ηρακλῆς*), *φιλᾶς* (*φιλόδημος*), *Διονῦς* (*Διόνυσος*)· *παιδίσκη* (*παιδ -ός*), *πολίχνη* (*πόλ -ιος*), *ἀκανθυλλίς* (*ἄκανθα*)·  
*βῶλαξ* (*βῶλος*), *νησις* (*νήσος*), *γυναῖον* (*γυν -ή*), *νησῦδριον* (*νήσος*), *εἰδύλ-  
 λιον* (*εἶδος*), *ἀγγεῖον* (*ἄγγος*), *κοράσιον* (*κορ -ή*), *παιδίον* (*παιδ -ός*), *ψυ-  
 χάριον* (*ψυχή*), *πολίχνιον* (*πολίχνη*), *βιβλίδιον* (*βιβλ -ιον*), *ῥηματίσκιον*  
*(ῥημάτ -ιον)*, *βοῦδιον* (*βο -ός*), *βασιλείδιον* (*βασιλέ -ος*), *λήθδιον* vel *γῆ-  
 διον* (*γῆ*).

Est *Patronymicum* vel Avo vel de Patre dictum.  
 Mascula sunt in *-ίδης*, in *-άδης*, in *-ίων* et in *-εῖων*.  
 Manat *-ίδης* ab *-ος -ου* Genitivi ; ut *Ἰ Νέστορος* effert  
*Νεστορίδης* ; sed *-άδης* ex *-ου* quod dant *-ιος*, *-ας*, *ης*.  
<sup>2</sup> *Ναυπλίου* ut dat *Ναυπλιάδης*, et <sup>3</sup> *Βορεάδης* fit  
*Α Βορέου* ; sic <sup>4</sup> *Ἰπποτάδης* ex *Ἰπποτου* ortum.  
 Longa *-ιάδης* poscit <sup>5</sup> penultima, ceu <sup>6</sup> *Φαέθοντος*  
 Dat *Φαεθοντιάδης*· ab *-ίδης* dat *-ίων*que Poeta ;  
*Α Κρόνος* et *Κρόνου*, ut *Κρονίδης*, *Κρονίων*que creantur :  
*Ἀτρεΐδης* atque *Ἀτρεῖων* facit *Ἀτρεός* *Ἀτρεύς*.

<sup>1</sup> *α Νέστωρ*. <sup>2</sup> *Ναύπλιος*. <sup>3</sup> *Βορέας*. <sup>4</sup> *Ἰππότης*. <sup>5</sup> *Πηλ -εύς*, *-έος*, *Πη-  
 λείδης*, *-ῆος*, *Πηληϊάδης*. <sup>6</sup> *Φαέθων*.

Foeminei fines *-ις* et *-ας* sunt ; *-ίνη* et *-ώνη*.  
 Omnes ex vocis Genitivo principis orti.  
*Νεστορίς*, *Ἰλιὰς*, *Ἀδραστίνη*, et *Ἰκαριώνη*.

*Νέστωρ -ορος*, *Βρισεύς*, *-ῆος*, *Βρισηΐς*, *Ἰλιο -ου*, *Ἀδράστος -ου*, *Ἰκάριος -ου*.

*-αῖον* et *-ων*, *ειον* vel *-ιον* facta est nota *sedis*,  
*Ἡραῖον*, *δάφνων*, *Ἀσκληπίον*, et *χαλκεῖον*.

*Ἥρη*, *δάφνη*, *Ἀσκληπιός*, *χαλκεύς*.



## (a).—Verbale Nomen.

Tempore penè omni numerosa famīlia Græco  
est

Edita ; Perfecto à Passivo plurima ; triplex  
Singula enim Persona parit sua Nomina. Primæ  
Res vox personæ, ut *πρᾶγμα* ; Actio voxque se-  
cundæ,

*Πρᾶξις* ; tertiæ et Actor, *πράκτωρ*. Ortaque multa

Perfecto à Medio, Indefinitoque secundo,

Ut *λόγος* atque *στάγων*. Perfecto nec sua desunt

Activo, sicut *βλέφαρον* ; Themative, ut *κλέπτης*.

Demitur Augmentum plerisque, at paucula servant ;

Litera detracta est ; mutata ; vel insita multis.

*Πεποίθις* ; *πίστις*, *φίλτρον* ; *ἀγωγός*, *δωτήρ* ; *τέκνον*, *ἐφετμή*.

## HETEROGENIA.

Mascula foemineo sunt fine hæc nomina *δελφῖν*,

*Ἰχθύς*, *φθεῖρ*, *ὄφης*, *υῖς*, *ἄϊς*, *λῖς*, *λεο*, *παννύς*.

Nomina masculeos non pauca gerentia fines  
Foeminei generis, vel neutrius esse jubentur.

Foeminei sunt ; *ἄσβολος*, *ἄτραπός*, *ἄμπελος*, *ἄμμος*,

*Ἀσφαλτος*, *βάσανος*, *βίβλος*, *βύσσος*que, *γνάθος*que,

Et *δοκός*, et *δρόσος*, *ἡπειρος*, *ῥόλος*, adde *κέλευθος*,

*Μίλτος*, *νῆσος*, *ὁδός*, *πλίνθος*, *πρόχοος*que, *νόσος*que,

Et *ράβδος*, *σορός*, atque *σπόδος*, *ψῆφος*que, *τρίβος*que,

*Φρῆν*, et *ἄλων*, *εἰκὼν*que, *λαγὼν*que, *σταγὼν*que, *χιὼν*que,

*Σινδὼν*, *χθὼν*, *σιαγὼν*, *γαστήρ*, *κῆρ*, *nubila* et *ἀῆρ*,

*Αὔλαξ*, *πλάξ*, *κλίμαξ*, *σὰρξ*, *θρίξ*, *μάστιξ*que, *κύλιξ*que,

*Σμάδιξ*, *στίζ*, *χοίνιξ*, *φλόξ*, *νύξ*, *ἄντυξ*que, *πτέρυξ*que,

*Ἐσθῆς*, *κλεῖς*, *αἰδῶς*, *ἡώς*, *φῶς* *pustula*, *φλὲψ*, *ὄψ* ;

Sic *γῆρυς*, *γένυς*, et *χέλυσ*, *ἄρκυς*, nomina sextæ.

Neutra at ; *ἔλαρ*, *ὑδωρ*, *ἦρ*, *κῆρ*, *πῦρ*, *σκῶρ*, *στάϊς*,

<sup>2</sup> *οὔς*, *φῶς*.

<sup>1</sup> camera. <sup>2</sup> οὔας.

Pauca λίθος<sup>1</sup>, γνώμων, κίων, et στάμνος, et οἶμος,  
 Βάρεβιτος, atque ὑάκινθος, ἑλιξ, communia habentur.  
 Πίδαξ foemineum est, βῆξ, ἄμπυξ, mascula rarè.  
 Masculum est αἶων, αὐλὼν, muliebre Ποῆτις.

<sup>1</sup> ὁ λ. lapis. ἡ λ. lapis pretiosa.

#### VARIATIO GENITIVI IN TERTIA DECLINATIONE.

Græcorum placet in compendia stringere fines:  
 Additur -ος, -τος; ε fit -τος, -δος, -νος, -θος, -ος, [α]  
 -ντος;

-ξ in <sup>1</sup>-κος, -γος, -χος, -κτος; ψ in <sup>1</sup>-βος migrat, et -πος;  
 Μάρτυρ, σῶμα; χάρις, φῶς, ἄρς, κόρυς, ἄλςque, γίγαςque;  
 Σάρεξ, τέττιξ, et ὄνυξ, et ἄναξ; φλέψ, denique λαίλαψ.

Pauca in -αρ accipiunt τ flexu, ut ἄλειαρ, ὄνειαρ,  
 ἥμαρ, ἔδαρ, δέλεαρ, στέαρ, et φρέαρ, ἥπαρ, et οὔθαρ;  
 Σκῶρ σκατός, ὕδαρ ὕδατος; et ποῦς οὔς, ποδὸς ὠτός.

Contractum ex -ῶς, -οῦς diversum à simplice  
 flexum

Accipit; ut φῶς missum in -τος, νοῦς in νοός. -ᾶς, -ῆς,  
 -ῦς servant vocalem immotam; qualia Θωμᾶς,  
 Ἰαnnῆς, Διονῦς; Sacrum in -οῦς sic Nomen Ἰησοῦς:  
 Pauca barýtona in -ας; veluti Κλεόπας et Ἀγρίππας.

v. p. 2. Comp.

#### HETEROCLISIS SUBSTANTIVORUM.

##### (a).—REDUNDANTIA,

##### In Nominativo.

Est Vocum Græcis immanis turba redundans,  
 Θις, θιν; ὕδος et ὕδαρ· νιεύς, νιός et νις;  
 Χειμὼν, χειμᾶς, χεῖμα; et ἄθλον, ἀέθλιον, ἄθλον.  
 Et σίμβλος, σίμβλη, σίμβλον; sunt talia mille.

Græca secundus item in rectum fert nomina  
 casus;

Ἀ μάρτυρ fit ὁ μάρτυρος; ἂ δμῶς δμῶς, ὁ δμῶς.

In Obliquis.

Nomina sunt etiam obliquos geminantia casus :

Τίγρις -ιδος vel -ιος flectit ; Θέμις -ιστος -ιδοςque.

(b).—DEFICIENTIA.

Numero.

Singula sunt tantum hæc, αἰδώς, ἄορ, αἴσαque, βήξ-  
que,

Εὐδία, εἰρήνη, ἕαρ, ἔσπερος, ἦτορ, et ἡχώ,

Κῆρ, μῆνις, νέκταρ, πειθῶ, ὄψ, ὠψ, ὅπις, ὄργη,

Et πόντος, φειδώ. Vox una est ὅσσε dualis.

Pauca μεγιστάνες, πραπίδες, κτέρε, ἔντεα, κλῶθες,

Τείρεα sunt numeris pluralia manca duobus.

(c).—HETEROCLISIS GRÆCORUM.

Græcorum bina est Heterocclisis : altera formæ

Contractæ ; ut πλακόμεις facit -οῦς, facit ὅστέον ὅστοῦν,

Græcis propria : formæ Simplicis altera ; ceu vox

Deficiens, vel vox Varians, vel fine Redundans ;

Deficit ἄλς ; variatque γυνή ; νοῦς bisque redundat.

Est τὸ χρεὼν aptoton, et est ἡ δῶς monoptoton.

Δᾶας et -αν diptoton, μάρτυς -υν et -σι triptoton :

Sic βρέτας, et δέμας, et λέπας, et σέβας, et σκέπας ἦδος,

Κῶας ; sic μῆχαρ, τέκνωρ, ὕπαρ, ἄλκαρ, ἐέλδωρ.

Nomina pauca genus variant, et paucula du-  
plant :

Ἡ ὁδὸς et τὰ ὁδῶ, ὁ ζυγὸς τὰ ζυγὰ, ὁ δίφρος, οἱ, τὰ.

Quintæ αἰδώς, ἡώς, formæ muliebria tantum

Singula sunt ; quartum et casum ambo circum-  
flectunt.



	N.	G.	D.	Ac.	V.
S.	Ζεὺς Ζῆν Δῖς	Ζηνὸς Διὸς	Ζηνὶ Διὶ	Ζῆνα Δία	Ζεῦ

		N.	G.	D.	Ac.	V.		N.A.V.	G.D.
S.	ῆ	Γυνή Χεῖρ	γυναι -κός	-κί	-κα	γυναί	D.	-κε τῶ	-κοῖν ταῖν
P.	αἱ	-κες -ες	Χεῖρ -ός -κων -ων	-ί -ξι Χερσὶ	-α -κας -ας	Χεῖρ -κίς -ες		-ε	Χερσῶν

	N.	G.	D.
S.	Γάλα τὸ Δόρυ Γόνυ	γάλακτος δόρυς, δερὸς, δόρατος γόνυος, γενὸς, γόνατος	γάλακτι, &c. δόρυϊ, δερὶ, δόρατι, &c. γόνυϊ, γενὶ, γόνατι, &c.

	N.	G.	D.	Ac.	V.
S.	Ἡρακλ	-έης -έος -έος -ῆς -έος -ῆς	-έει -έει -εῖ -εῖ	-έα -έη vel -έα -ῆ	-εες -εις -ες

### HETEROCLISIS ADJECTIVORUM.

Contractum quadriforme genus, simplexque tri-  
forme est.

Forma Adjectivi casus contracta per omnes  
Hölopathes in -εος; vel -οος; vel -οίς; vel in -ήεις.

N.

G.

Χρῦς -εος -οῦς, ἐή -ῆ, -εον -οῦν, ἐου -οῦ, -έης -ῆς, -έου -οῦ, &c.  
Ἀπλ -όος οῦς, ὀή -ῆ, -όον -οῦν. ὀου -οῦ, ὀής -ῆς, ὀου -οῦ, &c.

N. G.

Τιμ -ήεις -ῆς, ἥεσσα -ήσσα, -ῆεν, ῆν. ἥεντος ῆντος, -ἥεσσης  
-ἥεσσης, ἥεντος ῆντος, &c.

Μελιτ -όεις -οῦς, -όεσσα -οῦσσα, -όεν -οῦν. -όεντος -οῦντος  
-όεσσης -οῦσσης, -όεντος -οῦντος, &c.

"Ημισυς est et Oligopathes et Anomala : sic σῶς.

Sing. N. "Ημισυς. G. -ους. D. -ει. Pl. N. Ac. ἡμίσεις,  
ἡμίση.

Sing. N. Σάος, σῶς. Ac. σάον, σῶν. Pl. Ac. σάους, σῶς.

Tres numero variant primo πολὺς et μέγας; omni  
Sed numero casus πολλὸς, μεγάλοςque ministrant.  
Fœmineo τάλας, et μέλας, omni Heteroclita casu est.

S. N. Πολὺς, πολλή, πολύ. G. πολλ -οῦ, -ῆς, -οῦ. D. -ῶ,  
-ῆ, -ῶ.

Ac. πολὺν, πολλήν, πολύ. V. πολὺ, πολλή, πολὺ, &c.

S. N. Μέγας, μεγάλη, μέγα. G. μεγάλ -ου, -ης, -ου.  
D. -ω, -η, -ω.

Ac. μέγαν, μεγάλην, μέγα. V. μέγα, μεγάλη, μέγα, &c.

S. N. Τάλ -ας, μέλ -ας, -αινα, -αν. G. -ανος, -αίνης,  
-ανος, &c.

## VERBUM.

Heterostoichia Reduplicationis in -μι.

Augmentum per ε, vel per ι, cum μ, sumptile  
paucis;

Τέτλαθι, πιμπλᾷσι : et nullum optant pauca, uti  
φημι.

Ponit et assumit sibi κλῦμι; ut κέκλυτε κλύθι.

## HETEROCLISIS VERBI GRÆCI.

Turba ingens Græcis Heteroclita; multa re-  
dundant;

Pluraque *deficiunt* ; *variant* et Anomala plura :  
 Ut φρίω, φθίνω ; εἶπα, εἶπον ; et ἔρχομαι, ἦλθον.

(a).—Redundantia.

Ausi Contractum Thema sunt duplicare Poetæ ;  
 A δόω ut διδόω venit, unde <sup>1</sup> διδοῖσ-θα, <sup>2</sup> διδοῖque.

Hinc tres in numero <sup>3</sup> primo Imperfecta creârunt  
 Personas ita contractas ; <sup>4</sup> pluraliter unam :

Personamque Modo simul in <sup>5</sup> Mandante secundam.

Par aliquando Modo Contractio in <sup>6</sup> Infinito.

Inde <sup>7</sup> Futurum etiam ex διδόω deductile primum.

- |                       |   |
|-----------------------|---|
| <sup>1</sup> Hom.     | <sup>5</sup> ἀνάστα, ἐπιτίθει, δίδου, Theoc. pro  |
| <sup>2</sup> Eust.    | quo διδοῖ Doricè. Pind.                           |
| <sup>3</sup> ἐτίθει.  | <sup>6</sup> διδοῦν, pro quo διδῶν Doricè. Theoc. |
| <sup>4</sup> ἐτίθουν. | <sup>7</sup> διδώσομεν, Hom. διδώσειν, Id.        |

(b).—Deficientia.

Ultra Imperfectum sunt manca Poëtica multa,  
 Queis ι fit ex ε ; et tunc μ, π, τ, consona Verbi  
 Aut prima adseritur : media aut prætexitur ab σ ;  
 A μένω et πέτω ut <sup>1</sup> μίμνω πίπτωque, τέκω fit  
 Τίκτω præpositâ κ ; <sup>2</sup> ἴσχω ἐνίσπω et ἔσπω.

Quædam in σγω, μίσγω ; χθω, ἄχθω ; -σθωque, βι-  
 βάσθω ;

Plura in ἐθω, φλεγέθω ; ἄθω, μετακιάθω ; in δω

Impuro, veluti τένδω ; in -ύθω, φθινύθω ; -βω

Post liquidam, aut ε, σέβω, στίλβω ; Thema deque  
 Futuris

<sup>3</sup> -ξω, <sup>4</sup> -ψω, <sup>5</sup> -σω, <sup>6</sup> -σειω. Sunt <sup>7</sup> Temporis unius ;  
 et sunt

- |                        |   |
|------------------------|---|
| <sup>1</sup> Hom.      | <sup>5</sup> ὄρω Hom.                     |
| <sup>2</sup> Hom.      | <sup>6</sup> πολεμῶ, bellare cupio, Thuc. |
| <sup>3</sup> ἴξω Hom.  | ὄψείω Hom. ἀπαλλαξείω Thuc.               |
| <sup>4</sup> ἐψω Plat. | <sup>7</sup> νέομαι Hom.                  |



<sup>8</sup> Personæ unius; atque <sup>9</sup> Modi unius: unica ceu  
VOX.

<sup>8</sup> πῑθι Adag.

<sup>9</sup> φορῆναι Hom.

### (c).—ANOMALIA.

Verbum Perfectum est, tria cui sunt Tempora  
prima.

Imperfectum uno vel bino Principe mancum est:  
Principe siqua carent, suppleant aliena lacunas;  
Fructu ab inæquali dicuntur Anomala stirpis.

Quin Perfectum etiam sibi Tempora Anomala  
adoptat.

#### (1).—Anomalia Augmenti.

Redundantia Augmento.

Si dupla vocalis verbum inchoat, Emphasis au-  
get

Utramvis; <sup>1</sup> ε ut in ει, ο et in ω mutata vicissim.

Pluraque <sup>2</sup> simplicia augmentum, <sup>3</sup> compôstaque  
duplant.

<sup>1</sup> Εορράζω, festum celebro, είόρραζον, <sup>2</sup> παραινέομαι malè convivor, πεπα-

<sup>1</sup> έώρραζον.

ρῶνημαι ένοχλέω molestus sum, ήνώχ-

<sup>2</sup> Έβω solitus sum, είωθα διατάρομαι

λουν ανάινομαι abnuo, ήννημόην.

conversor, δεδιήτημαι.

Deficientia Augmento.

Verbum unum aut aliud sibi <sup>1</sup> rejicit auctile sig-  
num.

<sup>1</sup> Αἶω audio, αἶον, ἀηθέσσω insuetus  
sum, ἀήθεσσον.

ἀνφεγα, καθεζόμεην, καθήμεην, ap. Trag.

Verbum omne ex <sup>2</sup> οἰωνός, et <sup>3</sup> οἶος, et <sup>4</sup> οἶκος, et  
<sup>5</sup> οἶμος,  
 Pluraque <sup>6</sup> freta interdum augmento, sæpius <sup>7</sup> orba.

<sup>2</sup> Οἰωνίζομαι auguror, οἰωνιζόμην Xen.

<sup>3</sup> οἰώω solum facio, οἰώθην. Hom.

<sup>4</sup> οἰκουρέω domum custodio, οἰκούρου  
 Plut.

<sup>5</sup> οἰμάω impetu ruo, οἰμησα Hom.

<sup>6</sup> οἰνοχοέω vinum fundo, ἐφνοχόουν  
 Hom.

<sup>7</sup> οἰνίζω vinum emo, οἰνιζόμην Hom.

### Variantia Augmentum.

Quædam ab ε cœpta per <sup>1</sup> ει gaudent augescere,  
 non η.

<sup>2</sup> P post Augmentum verbi ïnitiale duplatur :  
 Hæc <sup>3</sup> μ, <sup>4</sup> σ, sic Augmento postpôsta leguntur.

<sup>1</sup> Ἐάω sino, εἶων. ἐθίζω assuefacio,  
 εἶθισμαι. ἔλκω traho εἰλκον. ἐλκύω.  
 id. εἰλκυσσα ἐρύω id. ἔρυσσα.

<sup>2</sup> ῥνέω, fluo. ἐρρύηκα Aristoph.

<sup>3</sup> μείρω divido, ἔμμορα.

<sup>4</sup> σενω, concito. ἔσσυμαι Hom.

### Composita variantia Augmentum.

<sup>1</sup> Ἀμφιέννυμι induo, ἡμφίεσσα Xen.

ἀμφισβητέω ambigo, ἡμφισβήτησα.  
 Dem.

καθίζω sedeo, ἐκάθισα.

ἀντιβόλέω supplico, ἀντεβόλησα Hom.  
 et ἡντιβόλων Athen.

διακονέω ministro, διηκόνουν. et  
 ἐδιακονήθην Dem.

ἐγγνάω spondeo, ἐγγεγύηκα Demost.  
 et ἡγγυώμην Plat.

καθεύδω dormio καθεύδον vel potius  
 καθηύδον Plat. ἐκάθευδον.

### (2).—Anomalia Temporum.

Litera, Perfecto Indefinitoque secundo,  
 Interdum tenuis κ, pro χ, Anomala servit.

φρίσσω πέφρικα Hom. χάζω κέκαδον Ibid.

Verbum in -άνω Thematis desueti Tempora po-  
 scens,

Et -λω purum, ab -έω non noto conjugat -ήσω ;

Et Thema quod primi sumit ξ ψque Futuri.

Αἰσθάνομαι sentio -ήσομαι Isoc.

Ἀπεχθάνομαι odio sum -ήσομαι Eurip.

Κιχάνω invenio -ήσομαι Hom.

Ἐθέλω volo -ήσω Dem.

Θέλω Id. -ήσω Herod.

Μανθάνω disco μαθήσομαι. Ὀλισθάνω  
 laboro -ήσω Nonn.

Ὀσφραίνομαι olfacio -ήσομαι Aris-

toph.  
Φθάνω prævenio Φθήσομαι Thuc.  
Κέλομαι jubeo -ήσομαι Ὀδ. κ'. 296.

Οφείλω debeo -ήσω Xen. Ἀλέξω  
-ήσω, arceo. Ἐψω coquo -ήσω  
Aristoph.

## Plura Barytona Tempus adoptant Circumflexum.

Βόσκω pasco -ήσω. Hom. Ἐρρώ pe-  
reo -ήσω Aristoph. Καθεύδω dor-  
mio -ήσω Xen.

Κλαίω fleo -κλαύσω Luc. et κλαιήσω  
Dem.

κύρω incido κύρσω Hom. et κυρησω  
Herod.

Οἶχομαι eo -ήσομαι Plat.

\*Οφλω mulctor -ήσω Dem.

Τρύχω attero -ώσω Herod.

Γράφω scribo γράψω et γραφήσω  
Dem.

Παίω ferio παίσω et παιήσω Arist.

Τύπτω verbero τύψω Hom. et  
τυπτήσω Aristoph. τυπτήσομαι  
Aristoph.

ρίπτω abjicio ἐρρίπτουν Xen. σώζω  
servo 3 perf. plur. σώσι (à σάω)  
Herod.

## Pauca solent brevviare et -έσω, extendere et -ήσω.

ἀλφάνω invenio -έσω et -ήσω Eust.  
αἰδομαι. vel. αἰδέομαι Hom. veneror.  
-έσομαι Hom. et. -ησομαι Ibid.

ἄχθομαι gravor -ήσομαι et -εσομαι  
Aristoph. similiter βόω pasco βόσῳ  
et βώσω.

## Tempora Barytoni quoque circumflexa capessunt Mixta suis; uno neque semper fine leguntur.

Στυγέω odi στύξω Hom. et στυγήσω  
Joseph.

ὠθέω pello ὠσω. et ὠθήσω Sophocl.

Κετεί Theophrastus et κεντοῦν He-  
rod. stimulo. κνυζέις et κνυζᾶς

Athen. gannio.

ξυρᾶν Plut. et ξυρεῖ Soph. rado.

σταθμᾶσθαι Theophr. et σταθμώσασ-  
θαι Herod. libro. σιλᾶν Plat. et  
σιλσούμενος Isoc. spolio.

## Indefinita ex verbo in -μι vicaria gaudent Barytono servire etiam, vel Circumflexo.

Γινώσκω nosco. ἔγνω, φύω gigno,  
nascor ἔφυν Xen.

Βίωω vivo inf. βιῶναι Hom.

## Indefinitum Perfecta frequentia supplet: Activique vicem Medium explet sæpe Futurum.

\*Αλφάνω invenio ἤλφον. ἀποκρίνομαι  
respondeo. ἀπεκρινάμην.

Βόσκω pasco ἐβόσκησα Alex.

Εὔχομαι noveo ηὔξάμην.

Μανθάνω disco μαθήσομαι.

\*Ονομαι vitupero ὠνοσάμην Hom.

Πέρβω vasto ἔπραθον pro ἔπαρθον  
Hom.

\*Υπάρχω sum ὑπῆρξα Demosth.

\*Υω pluo ὕσα Athen.

Φεύγω fugio φενξοῦμαι Plat.



## ALPHABETISMUS ANOMALORUM.

## A.

"Αγαμαι miror. Imperf. ἡγάμην; reliqua tempora ab ἀγάομαι minùs usitato. Fut. ἀγάσομαι. Ind. 1. ἡγασάμην.

"Αγνυμι frango. Fut. 1. ἐάξω. Perf. M. ἔαγα. Ind. 1. ἔαξα. (Præs. Part. Pass. ἀγνύμενος.) Ind. 2. Pass. ἐάγην Atticè. κανάξαις pro κατάξαις.

"Αιδω cano. (Præs. M. ᾄδομαι.) Fut. ᾄσομαι. Ind. 1. ᾄσα. Præs. ἀείδω Poeticè.

"Ανδάνω placeo. Fut. 1. ἀδήσω. Perf. ᾤδηκα ab ἀδέω. Perf. M. ἔαδα Atticè εὔαδα Poet. et Dor. Ind. 2. ᾤδον.

Αἰρέω capio. Fut. αἰρήσω. Perf. ἤρηκα. Fut. a. ἐλῶ. Ind. 2. εἶλον, Fut. M. ἐλοῦμαι, Ind. 2. εἰλόμην ab ἔλω inusitato. γέντο ν pro λ, Γ pro F διγαμμα, vid. Jo. Scal. Annot. in Euseb. p. 105. (Fut. M. αἰρήσομαι.) Plusq. Perf. Pass. ἀραιρήμην. Perf. Part. Pass. ἀραιρημένος Att.

Αλέομαι vito. Ind. 1. ἤλευάμην et ἤλεάμην, tanquam ab ἀλεύσομαι ἤλευσάμην, per Atticam Syncopen servilis υ et σ quemadmodum ἔκχεα.

"Αλημι et ἀλάομαι vagor. Perf. ἀλάλημαι Atticè. Inf. ἀλῆναι, pro quo ἀλήμεναι Ionicè. Imperf. ἠλώμην unde ἀλάτο.

"Αλίσκω capio. Fut. 1. ἀλώσω. Perf. ἤλωκα. Ind. 2. ἤλawn. Pot. ἀλάνην Atticè. Inf. ἀλῶναι, pro quo ἀλάμεναι Ionicè. Perf. ἐάλωκα. Ind. 1. ἐάλωσα. Imperf. ἀνάλουν; omnia ab ἀλώω et ἄλωμι inusitato.

418 p. 312  
 Αἰσθάνομαι ἰσθῆαι αἰσθάνομαι ἰσθῆαι αἰσθάνομαι  
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Ἀμαρτάνω pecco. Fut. ἀμαρτήσω. Perf. ἡμάρτηκα.  
Ind. 2. ἤμαρτον, pro quo Poeticè ἤμβροτον. (Fut.  
M. Inf. ἀμαρτήσεσθαι.)

Ἀνώγω jubeo. Fut. ἀνώξω. Perf. M. ἄνωγα. Im-  
perat. ἄνωχθι, pro ἀνώχθητι. Imperf. ἠνώγουν, quasi  
ab ἀνωγέω.

Ἀπαυράω eripio. Imperf. ἀπηύρων. Ind. 1. Part.  
ἀπούρας, Poeticè pro ἀπαύρας, idque pro ἀπαυρέ-  
σας. Att.

Ἀτάω et ἄτω lædo. Ind. 1. ἄσα. Pass. ἄσθην. Med.  
ἀσάμην, extrito τ vel præposito α, ἄσται pro  
ἀτᾶται; ἄασα, ἀάσθην, ἀασάμην, Poeticè.

Αὐξάνω et αὖξω augeo. Fut. αὐξήσω. Ind. 1. ἠύξῃσα.  
Perf. Pass. ἠύξημαι.

Ἄω et ἄημι spiro. Imperf. ἄον et ἄην; ἀήμην, Inf.  
ἄῆναι, pro quo ἀήμεναι Ionicè.

## B.

Βαίνω vado. Fut. M. βήσομαι. Perf. βέβηκα.  
Plus. Perf. ἐβεβήκειν. Fut. M. βασεῦμαι Do-  
rice. Perf. M. βέβαα. Ind. 1. ἔβησα et ἐβησάμην  
ascendere feci. à βάω. Ind. 2. ἔβην. Imperat.  
ἀνάβηθι et ἀνάβα. Subj. ἀνάβω, βείω, et ὑπερβήω  
Poeticè. Perf. Pass. βέβαμαι à βῆμι, Part. βιβῶν  
et βιβᾶς, quasi à βιβάω et βίβημι. συμβιβῶ pro  
συμβιβάσω Atticè.

Βάλλω jacio. Fut. βαλῶ et βαλλήσω. Perf. βέ-  
βληκα. Plus. Perf. βεβλήκειν. Ind. 2. ἔβαλον.  
Ind. 2. M. ἐβαλόμην. Præs. Pass. βάλλομαι.  
Fut. βληθήσομαι. Perf. βέβλημαι pro βεβόλημαι.  
Perf. 3<sup>ta</sup> Sing. βλήεται Poeticè pro βέβληται per  
Aphæresin et Epenthessin, Ind. 1. ἐβλήθην. Part.  
Præs. συμβαλλεόμενος. Plus. p. Pass. βεβλήμην,  
Ionicè, à βολέω, quod à βαλέω, βέβολα.

- Βλαστάνω germino. Fut. βλαστήσω. Ind. 2.  
 ἔβλαστον, unde βλαστάν.  
 Βούλομαι volo, malo. Fut. βουλήσομαι. Ind. 1.  
 ἐβουλήθην et ἡβουλήθην Atticè. 2<sup>da</sup> Perf. Præs.  
 Perf. M. προβέβουλα.  
 Βρώσκω comedo. Fut. βρώξω. Perf. βέβρωκα,  
 unde Part. βεβρωκώς. Ind. 1. ἔβρωξα. Ind. 2.  
 ἔβρων ἔβρωσ. à βρώμι. Potent. βεβρώθοιμι, quasi à  
 novo Themate βεβρώθω.

## Γ.

- Γηράσκω senesco. Fut. γηράσω. Perf. γεγήρακα.  
 Inf. γηραῖν. Part. γήρας quasi à γήρημι.  
 Γίνομαι et γίγνομαι sum, fio, nascor. Fut. γενήσο-  
 μαι. Perf. γεγέννημαι. Ind. 1. ἐγενήθην. Perf. M.  
 γέγονα à γείνω, γίγαα à γάω. Ind. 2. ἐγενόμην.  
 Ind. 1. ἐγεινάμην; ἐγεννησάμην à γεννάομαι, unde  
 quædam ex prioribus Tempora cum duplici v  
 leguntur. Perf. Pass. γεγέννημαι. Ind. 1. ἐγεν-  
 νήθην, &c

## Δ.

- Δαίω et δαίω disco, utrumque minùs in usu. Fut.  
 M. δαήσομαι. Perf. δεδάηκα. Perf. Pass. δε-  
 δάημαι, unde δεδαημένος. Ind. 2. ἐδάην. Subj.  
 δαείω pro δάω Poeticè. Perf. M. δεδαα quasi à  
 δάημι.  
 Δάκνω mordeo. Fut. δήξομαι. Perf. δέδηγμαι.  
 Præs. Pass. Part. δακνόμενος. Ind. 2. ἔδακον. Ind.  
 1. Pass. ἐδήχθην à δήκω inusitato.  
 Δαρθάνω dormio. Perf. δεδάρθηκα à δαρθέω inusitato.  
 Ind. 2. ἔδαρθον pro quo Poeticè per Metathesin  
 ἔδραθον. Part. συγκαταδαρθάν.



Δεῖδω timeo. Fut. δέισομαι. Perf. δέδοικα et δέειδοικα, et δέδοικα sublato κ Ionicè. Ind. 1. ἔδεισαι. Perf. M. δέδια, et Poeticè δειδία à δείω v. δίω inusitato. Imperat. δειδίθι, et Ind. 1. ἐδείδισα quasi à δειδίσω; quasi à δειδίμι inusitato.

Δέρκω video. Perf. δέδορκα. Ind. 2. ἔδρακον per Metathesin. Præs. Pass. δέρκομαι. Ind. 1. ἐδέρχθην. Ind. 2. ἐδράκην.

Δέω desum vel careo. Fut. δεήσω. Perf. δεδέηκα. Ind. 1. ἐδέησα et ἐδεύησα. Fut. M. δευήσομαι. Ind. 1. Pass. ἐδεήθην tanquam à δέέω.

Διδάσκω doceo. Fut. διδάξω. Ind. 1. ἐδίδαξα. Inf. διδασκῆσαι ab inusitato διδασκέω. Præs. Pass. διδάσκομαι. Fut. M. διδάξομαι, et Ind. 1. ἐδιδάξαμην. Ind. 1. Pass. ἐδιδάχθην.

Διδράσκω fugio, vix usitatum nisi in Compositis. Fut. διαδρῆσομαι. Perf. ἀποδέδρακα. Ind. 2. ἀπέδρην pro quo ἀπέδραν. Pot. ἀποδρῶν Atticè quasi à δρῶμι.

Δοκέω existimo, videor. Fut. δόξω. Ind. 1. ἔδοξα. Perf. Pass. δέδογμαi, quasi à δόκω. Leguntur δοάσσεται et δοάσσατο tanquam à δοάζω, et δόατο, extrito ασο Atticè et Poeticè.

Δύναμαι possum. Fut. δύνῃσομαι. Ind. 1. ἐδυνήθην et Atticè ἠδυνήθην. Imperf. ἐδυνάμην, et Atticè ἠδυνάμην. Ind. 1. ἐδυνησάμην, item ἐδυνάσθην tanquam à δυνάζω. *β. παρ. δεδυνήμαι*

## E.

Ἐγείρω suscito, V. Regulare. Perf. Pass. ἐγήγερμαι Atticè: ἔγρωμαι, et ἐξηγρόμην, ἀνεγρόμενος, ἔγρεο, et ἔγρετο Poeticè.

Ἐγρηγορέω et γρηγορέω vigilo. Perf. ἐγρηγόρηκα. Ind. 1. ἐγρηγόρησα. Perf. M. ἐγρήγορα, pro quo Poeticè ἐγρήγορθα. Inf. ἐγρηγόρθαι.

Ἔδω et ἐδήδομαι Atticè, per Pleonasmum τοῦ δο, vide Eust. edo. Perf. ἐδήδοκα. Præs. M. ἔδομαι quod ubique pro Futuro accipitur. Perf. M. ἔδηδα Atticè. Inf. ἔδμεναι pro ἔδειν Ionicè et Poeticè.

Ἔζομαι sedeo. Imperf. ἐζόμην vix legitur nisi in compositis. καθέζομαι. Fut. M. καθεδοῦμαι. Fut. Pass. καθεσθήσομαι.

Εἶδew scio. Fut. εἰδήσω. Perf. εἶδῃκα. Inf. εἰδέναι pro εἰδῃκέναι Ionicè. Ind. 1. εἶδεσα. Plusq. p. εἰδῆκειν, pro quo ἥδειν Atticè, et ἥδεα Ionicè. 3<sup>ta</sup> Sing. ἥδη, Atticè. Ind. 2. εἶδον vidi, et rejecto ε, ἴδον: Imperat. ἴδε vel ἴδε; ἴδετε. Præs. M. εἶδομαι. Fut. εἶσομαι. Perf. οἶδα, et εἶδα 2<sup>da</sup> Pers. οἶσθα Atticè pro οἶδασθα. Ind. 1. εἰσάμην. Ind. 2. ἰδόμην. Pot. ἰδοίμην; et εἰδείην, quasi ab εἶδημι.

Εἶπω similis sum. Fut. εἶξω. Perf. M. εἶοικα Att. pro οἶκα. Plusq. p. ἐώκειν; Dor. ποτώκειν. Plusq. p. Pass. ἥγμην, pro quo ἡΐγμην Poeticè, et sequentia syncopen passa εἶκτο, εἶκτον, εἶκτην pro εἶκετο, εἶκετον, εἶκέτην.

Εἶμι eo vel ibo. Fut. εἶσομαι. Ind. 1. εἰσάμην. Imperf. εἶν, unde cum brevi ι Dual. συνίτην. Plur. ἴσαν. Imperat. ἴθι, ἴτω, ἀπιθι, ἔξιτε. Εἶω et εἶω Poetica. Imperf. ἦον, à quo ἦομεν. Ind. 1. ἦᾶσα. Perf. M. εἶα, unde ἦᾶ Poeticè. Plusq. p. εἰσῆειν. verbale ἰτέον, et ἰτητέον Atticè. *Antiquæ M. Gr. § 273*

Εἶρω interrogo, item dico, et ἐρέω, ἐρῶ, Thema parum usitatum nisi in sensu Futuri. Perf. εἶρηκα. 3<sup>ta</sup> Plur. εἶρηκαν Doricè. Perf. Pass. εἶρημαι. Fut. ῥηθήσομαι. Ind. 1. ἐρρήθην et ἐρρήθην. Part. ῥηθεῖς à ῥῆμι inusitato. Præs. M. εἶρομαι. Imperf. ἡρόμην. Fut. ἐρήσομαι, et εἰρήσομαι, quasi ab εἶρέω.

Ἐλαύνω abigo. Fut. ἐλάσω. Perf. ἐλήλακα Atticè. Ind. 1. ἤλασα. Inf. ἔλσαι et ἐέλσαι Poeticè pro ἐλάσαι. Præs. Pass. ἐλαύνομαι. Perf. ἐλήλαμαι Atticè et ἔελμαι Poeticè pro ἤλαμαι. Ind. 1. Part. περιελασθείς. Plusq. p. ἤληλάμην. Ind. 1. Part. ἐλασάμην, et ἤλασάμην. Fut. ἐλῶ, ἐλᾶς, Atticè.

Ἐλπομαι spero. Perf. ἔολπα. Plusq. p. ἐώλπειν Atticè. Imperf. ἤλπόμην. Præs. Act. ἔλπω sperare facio.

Ἐπω dico, Thema usitatum in Compositis. Ind. 1. εἶπα, Imperat. εἶπον, εἰπάτω. Pot. εἴπαιμι. Part. εἴπας, ἀπείπας. Ind. 1. M. ἀπειπάμην. Inf. ἀπείπασθαι, ἀπειπάμενος. Ind. 2. εἶπον, et M. εἰπόμην, Imperat. εἰπὲ, &c. Ind. 1. et 2. augentur per Modos. Poetica sunt ἐνέπω, ἔννεπε, ἐνέποιμι. ἐνίπτω. Fut. ἐνίψω. Perf. M. ἠνίπαπα per Paragogen. ἐνίσπω. Fut. ἐνισπήσω. ἐνίσσω. Inf. ἐνισσέμεν Ionicè. ἐνένιπτε, et ἐνένισπεν, geminatio Præpositionis, pro Augmento.

Ἐργάζομαι operor. V. Reg. Fut. ἐργάσομαι, ἐργασθήσομαι. Perf. ἔργασμαι, Imperf. ἐργαζόμην. Ind. 1. M. ἐργασάμην. Fut. 2<sup>da</sup> Sing. ἔργα, 3<sup>tia</sup> ἐργᾶται, 3<sup>tia</sup> Plur. ἐργῶνται: per Atticam Crasin pro ἐργάσῃ, ἐργάσεται, ἐργάσσονται.

Ἐρχομαι venio. Fut. ἐλεύσομαι. Perf. ἐλήλυθα Atticè: εἰλήλουθα, et 1<sup>ma</sup> Pers. Plur. εἰλήλουθμεν Poeticè. Plusq. p. ἐληλύθειν. Ind. 2. ἦλθον per Syncopen pro ἤλυθον. 3<sup>tia</sup> Pers. Plur. ἤλθοσαν Doricè pro ἦλθον. Imperat. ἐλθε. Pot. ἔλθοιμι. Sub. ἔλθω. Inf. ἐλθεῖν. Part. ἐλθῶν. Ind. 1. ἤλευσα. Ind. 1. M. ἤλευσάμην, unde Subj. ἐλεύσωμαι ab ἐλεύθω inusitato.

Εὕρισκω invenio. Fut. εὕρήσω. Perf. εὔρηκα. Ind. 2. εὔρον. 3<sup>tia</sup> Plur. εὔροσαν Doricè pro εὔρον. Ind. 1. εὔρησα, unde Subj. εὕρήσῃ. Perf. Pass. εὔρημαι.



Ind. 1. εὐρέθην. Ind. 1. M. εὐράμην Atticè pro εὐρησάμην, unde Part. εὐράμενον. Ind. 2. M. εὐρόμην. Pot. εὐροίμην.

Ἔχω habeo. Fut. ἔξω, et σχήσω à σχέω obsoleto. Perf. ἔσχηκα. Imperf. εἶχον. Ind. 2. ἔσχον. Imperat. σχές. Pot. σχοίμι et σχοίην Atticè. Subj. σχοῦ. Inf. σχεῖν. Part. σχῶν. Præs. ἔχομαι. Fut. M. ἔξομαι et σχήσομαι. Perf. ἔσχημαι. Ind. 2. M. ἐσχόμην. Pot. σχοίμην. Subj. σχῶμαι. Inf. σχέσθαι. Part. σχόμενος. ἔχω interdum significat possum. ἔχομαι adhæreo. ἀνέχομαι. Imperf. ἡνειχόμην. Part. ἀνασχόμενος.

Ἔω et ἐννυμι induo. Thema vix in usu. Fut. ἔσω. vel ἔσσω. Perf. εἶπα. Ind. 1. ἔσσα. Part. ἔσσας. Ind. 1. M. ἐσσάμην et ἐεσσάμην. Imperat. ἔσσαι. Part. ἐσσάμενος. Poeticè. Imperf. Pass. ἐννύμην. Perf. εἶμαι. Part. εἰμένος. Plusq. p. εἶμην, ἔσσο, ἔστο, tanquam ab ἔσμην. Præs. ἀμφιεννύω. Fut. ἀμφιέσω. Ind. 1. ἡμφιέσα. Præs. Pass. ἀμφιέννυμαι. Perf. Pass. ἡμφιεσμένος et ἀμφιειμένος. Fut. μεταφίεσομαι.

## Z.

Ζάω vivo. Fut. M. ζήσομαι. Ind. 2. ἔζην. 2<sup>da</sup> Pers. Præs. ζῆς et Inf. ζῆν Atticè. Part. ζῶν. Imperat. ζῆθι, ζήτω: quasi à ζῆμι. Fut. ζήσω. Ind. 1. ἔζησα. Ind. 1. M. ἐζησάμην, unde Imperat. ζῆσαι.

## H.

Ἦμαι sedeo, ab ἔμαι inusitato per Crasin. Fut. ἥσομαι. Perf. ἦμαι, unde ἔαται Ionicè, et εἶαται Ionicè et Poeticè pro ἦνται; et ἦσμαι, unde ἦσται. Plusq. p. ἦμην unde εἶατο Ionicè et Poeticè pro ἦντο. et ἦσμην, unde ἦστο. N.B. Augmentum afficit penultimam Perfecti compositi καθῆστο, et

non præponitur Præpositioni, sicuti in Imperfecto ἐκάθητο. Imperat. κάθησο. Ind. 1. ἐκάθησα. Plusq. Perf. ἐκαθήμην.

## Θ.

Θνήσκω morior. Fut. M. θανοῦμαι. Perf. τέθνηκα. Part. τεθνηκώς, τεθνηώς et τεθνεώς Ionicè, τεθνεώς Poeticè, Ind. 2. ἔθανον a θνα-ω v. θαν-ω inusit. Imperat. τέθναθι. Pot. τεθναίην. Inf. τεθνάαι et τεθνάμεν Ionicè, tanquam à τέθνημι. Rarius occurrit Fut. τεθνήξω. M. τεθήξομαι, quasi à τεθνήκω.

## I.

ἵημι et ἵμαι eo. Ind. 2. ἶον quasi ab ἴω. Imperat. ἴεσθε. Inf. ἵεναι, pro quo ἵμεν et ἵμεναι Ionicè. Ind. 2. Sub. ἴω. Part. ἰών. Frequentiùs compositum. Εἰσίστημι, 3<sup>tia</sup> Plur. εἰσίσιασι. Inf. εἰσίσεναι. Ind. 2. ἐπίοιμι. Subj. ἐπίω. Part. ἀπιών. Imperat. ἔξει ab ἔξιον, ἔξειε, transpositis et contractis Vocabulis.

ἵημι mitto. V. Regulare, ut τίθημι. Fut. ἦσω. Perf. εἶκα, usitatiùs in Compositis. 3<sup>tia</sup> Pers. Plur. εἶσι, ἀνιᾷσι. Fut. ἀφήσω. Perf. ἀφείκα, pro quo ἀφέωκα Atticè. Part. ἀνεικώς. Imperf. ἦν, προῖην. Ind. 1. ἦκα, προέηκα Poeticè, ἦσα, παρήσωσι, εἶσα, ἀνείσαν. Imperat. Præs. ἴεθι, συνίεθι. Pot. ἰείην, ἀνιείην. Subj. ἰῶ, καθυφιῶ. Inf. ἵεναι, ἀφίεναι. Part. ἰεῖς. Ind. 2. ἦν, ἄφην. Imperat. ἔς, ἄφες. Pot. εἶην. Subj. ῶ, ἀφῶ. Inf. εἶναι, ἀφείναι, μεθέμεν Ionicè, et προέμεν. Part. εἶς, ἀφεῖς. Ind. 2. ἶον. ἦφιον, ξύνιον, tanquam ab ἴω. Præs. Pass. ἵμαι, ἀνίμαι. Inf. ἴεσθαι, ἀνιέσθαι. Part. ἵμενος, καθιέμενος. Imperf. ἵεμην, προσιέμην. Fut. ἐθήσομαι, ἀφεθήσομαι. Perf. εἶμαι, ἀφείμαι, ἀφείνται, pro quo Atticè ἀφένται. ἀνείμαι. Imperat. εἶσο, εἶσθω, ἀφείσθω.

- Inf. εἶσθαι, ἀνεῖσθαι. Part. εἰμένος, ἀνείμένος. Ind. 1. εἶθην, ἀφείθην. et εἴθην, ἀφείθην. Subj. εἴῳ, ἀφείῳ. Inf. εἶθηναι, ἀνεθῆναι. Fut. M. ἥσομαι, μεθήσομαι. Ind. 1. ἡκάμην, ὑφηκάμην. Ind. 2. ἔμην. Pot. εἵμην, ὑφείμην, προοίμην Atticè. Subj. ὦμαι, προῶμαι. Inf. εἶσθαι, προέσθαι. Part. ἔμενος, ἀφόμενος. Præs. συνιῖ, συνιοῦσι. Part. συνιῶν. Imperf. ἴουν. Imperat. ἴει quasi ab ἴεω.
- Ἰκνέομαι. vado. Fut. ἴξομαι. Perf. ἴγμαι. Ind. 2. ἰκόμην. Pot. ἰκοίμην. Subj. ἴκαμαι. Inf. ἰκίσθαι ab ἴκω. Imperf. ἴκον.
- Ἰλάσκομαι placo. Fut. ἰλάσομαι. Perf. Pass. ἴλασμαι; et ἰλάομαι. Fut. ἰλάσσομαι et ἰλάζομαι. Ind. 1. Pass. ἰλάσθην. Imperat. ἰλάσθητι. Ind. 1. M. ἰλασάμην. Imperat. ἴλαθι et ἴληθι Ionicè. Perf. ἴληκα, unde Pot. ἰλήκοιμι; Subj. ἰλήκω. Præs. M. ἴλαμαι. Imperat. ἴλασο, tanquam ab ἴλημι.
- Ἰπταμαι volo -as. Fut. πτήσομαι. Perf. Pass. πέπταμαι. Ind. 2. ἔπτην. Pot. διαπταίην. Ind. 2. M. ἐπτάμην. Part. πτάμενος; et ἐπτόμην. Inf. ἐπίπτεσθαι. Part. ἀναπτόμενος. Πέτομαι idem. Inf. πέτεσθαι. Imperf. ἐπετόμην; et ποτάομαι. Perf. Pass. πετότῃμαι. Item πετάομαι, Part. πετώμενος; et πέταμαι, Verba Deponentia.
- Ἰσῃμι scio, valde defectivum est; format vero 3<sup>iam</sup> Pers. Plur. ἴσασι· sæpe abjicit α per Syncopen, ut ἴδμεν Ionicè pro ἴσμεν, idque pro ἴσαμεν; ἴστε, Imperat. ἴσθι, ἴστω, pro ἴσατε, ἴσαθι, ἰσάτω. Compositum ἐπίσταμαι habet τ insertum. Fut. ἐπιστήσομαι. Perf. ἐπέστημαι, unde ἐπιστήμη. Præs. Pot. ἐπισταίμην. Part. ἐπιστάμενος. Imperf. ἠπιστάμην et ἐπιστάμην.

## K.

Καίω. uro. Fut. καύσω. Ind. 1. ἔκαυσα et ἔκηα sci-



licet abjecto υσ et α verso in η. Ionicum Thema κῆω. Inf. κατακῆμεν. Imperf. ἔκην. Ind. 1. ἔκηα. Pot. κῆαιμι. Inf. κατακῆαι, hæc omnia quasi ab αι Thematis, non ab αυ Futuri. Præs. Pass. καίομαι. Part. καίόμενος. Fut. καυθήσομαι Subj. καυθήσωμαι. Perf. κέκαυμαι. Ind. 1. ἐκαύθην. Fut. 2. (Pass.) καήσομαι. Ind. 2. ἐκάην, κατεκάην. Fut. M. καύσομαι. Part. καυσούμενος pro καυσόμενος. Ind. 1. ἐκαυσάμην et ἐκηάμην. Ind. 1. Act. ἔκεια. M. ἐκειάμην, unde Part. κειάμενος, tanquam à κείω, detricto σ.

Καλέω voco. Fut. καλέσω. Perf. κέκληκα. Ind. 1. ἐκάλεσα. Ind. 1. M. ἐκαλεσάμην. Præs. Pass. καλοῦμαι. Perf. κέκλημαι. Fut. κληθήσομαι, et Ind. 1. ἐκλήθην. Poeticum κικλήσκω. Imperf. ἐκίκλησκον. Præs. Pass. κικλήσκομαι. Imperf. ἐκίκλησκόμην.

Κεῖμαι jaceo. Fut. κείσομαι. Imperf. ἐκείμην. Fut. κεισεῦμαι Doricè. Imperat. κείσο. Part. κείμενος. κέαται, κέατο et κείατο; pro κεῖνται, ἔκειντο Ionicè. κέεται, πέονται, κειόμεν tanquam à κίομαι. Imperf. κέσκετο à κέσκω obsoleto.

Κλάζω clamo. Fut. κλάγξω. Ind. 1. ἔκλαγξα. Part. κλάγξας et κλάζας. Perf. κέκληγα. Part. κεκληγώς. Ind. 2. ἔκλαγον. Part. Præs. κεκλήγων à κεκλήγω. Legitur et κεκλάγκω.

Κράζω clamo. Fut. κράξω. Ind. 1. ἔκραξα. Perf. M. κέκραγα. Plusq. p. ἐκεκράγειν. Ind. 2. ἔκραγον. Imperat. κραγέτω. Part. κραγάν. Fut. κεκράξω, unde Ind. 1. ἐκέκραξα. Fut. M. κεκράξομαι. Imperat. κέκραχθι pro κεκράχθητι, tanquam à κεράγω, κεκράγομαι.

Κραιαίνω perficio. Imperf. ἐκραιαίνον. Perf. Pass. κεράαμμαι, α pro αι Poeticè. Ind. 1. Imperat. κρήηνον. Inf. κρήῆναι. Ind. 1. M. ἐκρηηνάμην.

Κτείνω occido. Fut. κτενῶ. Perf. ἔκτακα et ἔκταγκα. Præs. Pass. κτείνομαι. Ind. 1. ἐκτάνθην. Perf. M. ἔκτονα. Ind. 2. ἔκτην. Subj. κτῶ, unde 1<sup>ia</sup> Plur. κτέωμεν Ionicè, pro κτῶμεν. Part. κτὰς, κατακτὰς. Ind. 2. M. ἐκτάμην. Inf. κτᾶσθαι. Part. κτάμενος. Ind. 1. ἔκτεινα. Pot. κτείναιμι. Inf. κτεῖναι. Part. κτείνας. Ind. 2. ἔκτανον. 3<sup>ia</sup> Pers. Sing. ἔκτα et Plur. ἔκταν Doricè pro ἔκτη, ἔκτησαν quasi ab ἔκτην Ind. 2. à κτῆμι. Sunt qui malunt ea per Apocopen fieri, pro ἔκτανε, ἔκτανον; quia nonnullibi α corripitur.

Κτίζω condo. Fut. κτίσω. Ind. 1. ἔκτισα. Præs. Pass. κτίζομαι. Perf. ἔκτισμαι et ἔκτιμαι unde εὐκτίμενος. Ind. 1. ἐκτίσθην.

## Λ.

Λαγχάνω, sortior. Fut. M. λήξομαι rarò. Ind. 2. ἔλαχον. Pot. λάχοιμι. Subj. λάχω. Inf. λαχεῖν. Part. λαχών. Perf. λέλογχα et εἴληχα. Plusq. p. ἐλελόγχειν Atticè: a λήχω obsoleto.

Λαμβάνω capio. Fut. M. λήψομαι. Perf. εἴληφα Atticè. Ind. 2. ἔλαβον. Præs. Pass. λαμβάνομαι. Fut. ληφθήσομαι. Perf. εἴλημμαι, et Plusq. p. εἰλήμμην. Ind. 1. ἐλήφθην, et εἰλήφθην cum irregulari Augmento Perfecti. Ind. 2. M. ἐλαβόμην; à λήβω inusitato. Apud Herodotum λαμβάνω et composita conjugant Futurum et Indefinitum primum, et Perfectum, tanquam à λάμβω; nempe λάμφομαι, ἀπολάμφομαι, καταλάμφομαι, παραλάμφομαι, ἐλάμφθην, κατελάμφθην, ἀπελάμφθην, ἀπελαμφάμην, λέλαμμαι. Affertur etiam Perfectum καταλελάβηκα tanquam à λαβέω.

Λανθάνω lateo. Fut. λήσω. Ind. 2. ἔλαθον. Imperf. ἔληθον. Præs. Pass. λανθάνομαι. Imperf.

ἐλανθανόμην. Perf. ἐέλησμαι, et ἐέλασμαι Ionicè. Ind. 1. ἐέλήσθην et ἐέλήθην. Præs. M. λήθομαι. Fut. λήσομαι. Perf. ἐέληθα. Ind. 2. ἐελαθόμην et λελαθόμην Ion. Pot. λαθοίμην. Subj. λάθωμαι. Inf. λαθέσθαι, omnia à λήθω.

Δείχω et λιχμάω lambo. Part. Perf. M. irregulare λειλιχμῶς pro λελιχμῶς cum primitivo εἰ.

Δίσσομαι precor. Ind. 2. ἐλιτόμην, unde Pot. λιτοίμην. Inf. λιτέσθαι, a Themate λίτομαι rarissimo apud Oratores. Ind. 1. ἐλίσάμην, unde λίσαι; et ἐλλισάμην. Imperf. ἐλίσσόμην.

Λούω lava. Fut. λούσω. Perf. λέλουκα. Ind. 2. ἔλοον. V. Regulare, nisi quod Poetæ resolvant ου in οε, et duplicent consonam, ut λόέσσομαι. Ind. 1. ἐλοεσσάμην, sæpe abjicitur vocalis post ου, ἐλουῖμεν, λοῦσθαι, λούμενος.

## M.

Μάω vehementer cupio, V. Poeticum. Perf. μέμαα, μέματον, μέμαμεν. Imperat. μεμάτω pro μεμαέτω legitur. Inf. μεμάμεν. Part. μεμαῶς, μεμαότες, et μεμαῶτες Poeticè. Plusq. p. 3<sup>tia</sup> Plur. μέμασαν pro μεμάεισαν.

Μάχομαι pugno. Fut. μαχήσομαι, et μαχέσομαι, unde μαχῆμαι contractum, et μαχέσσομαι Poeticè. Ind. 1. ἐμαχησάμην, et ἐμαχεσάμην et ἐμαχεσσάμην Poeticè. Pot. μαχεσαίμην et μαχεσσαίμην Poeticè. Inf. μαχέσασθαι et μαχέσσασθαι Poeticè. Part. μαχεσσάμενος Poeticè. Fut. Part. μαχεόμενος et μαχειόμενος Poeticè. Ab inusit. μαχέομαι. Verbale μαχετέον.

Μεῖρομαι divido. Perf. εἴμαρμαι. Plusq. p. εἰμάρμην, Atticè. Perf. M. ἔμμορα. Ind. 1. Pot. μεῖραιμι.



Μέλω curæ sum. Fut. μελήσω. Perf. M. μέμηλα.  
 Verbum Poeticum; rariùs in formâ Personali  
 occurrit. Perf. M. Part. μεμηλώς. Imperf. ἔμελε.  
 Perf. Pass. μέλομαι. 2<sup>da</sup> Pers. Plur. μέλεσθε. Perf.  
 μέμβλεται pro μεμέληται, μέμβλεσθε pro μεμέλησθε,  
 μέμβλετο pro μεμέλητο. N.B. Litera β præpo-  
 nitur liquidæ propter Euphoniā; uti et in voce  
 ἡμβροτον, et ε pro η Poeticè. Part. μεμελήμενος.  
 Ind. 1. Part. μεληθεῖς. Πασιμέλουσα, Epitheton  
 τῆς Ἀργούς.

Μένω maneo. Fut. μενῶ. Ind. 1. ἔμεινα. Perf. M.  
 μέμονα. Perf. Act. μεμένηκα, à Themate μενέω,  
 quod accipitur significatione Futuri.

Μιμνήσκω recordari facio. Fut. μνήσω. Ind. 1.  
 ἔμνησα. Præs. Pass. μιμνήσκομαι recordor. Fut. 1.  
 μνησθήσομαι. Perf. μέμνημαι. 2<sup>da</sup> Pers. μέμνη. Pot.  
 μεμνήμην. 3<sup>tia</sup> Sing. μεμνήτο, μεμναίαιτο Ionicè.  
 Ind. 1. ἐμνήσθην. Fut. M. μνήσομαι. Ind. 1. ἐμνη-  
 σάμην. Imperat. μνήσαι. Pot. μνησαίμην. Subj.  
 μνήσωμαι. Inf. μνήσασθαι. Part. μνησάμενος. omnia  
 à μνάω. Imperf. ἐμνώμην. Part. Præs. μνωόμενος.  
 Perf. Pot. μεμνῶτο, Ionicè μεμνέωτο: à μνώομαι et  
 μνόομαι inusitatis.

## N.

Ναίω habito. Fut. M. νάσσομαι. Ind. 1. ἐνασσάμην.  
 Præs. ναίομαι, unde Part. ναιόμενος. Ind. Pass. 1.  
 ἐνάσθην. Perf. Part. Pass. νενασμένος. Ind. 1. Act.  
 ἐνασσα ædificavi; à νάω Themate Poetico. Im-  
 perf. ἔναιον.

## O.

Οἶω et ὄσδω Doricè oleo. Fut. ὀζήσω et ὀζέσω.  
 Perf. M. ὀδῶδα. Ind. 1. ὤζεσα. Perf. M. ὠδοδα,

transposito Augmento, ut in voce ἡγαγον. Plusq. p. ᾤδειν et ὀδῶδειν Atticè.

Οἶγω aperio. Fut. οἶξω. Perf. M. οἶγα. Ind. 1. ᾤξα. Part. οἶξας Imperf. Pass. ᾠγνύμην, quasi ab οἶγνυμι. Tempora reperiuntur potissimum in Composito ἀνοίγω, quod utitur Augmento triplici. Fut. 1. ἀνοίξω. Ind. 1. ἤνοιξα et ἀνέωξα. Imperf. ἤνοιγον. Præs. Pass. ἀνοίγομαι. Imperf. ἀνεωγόμενη. Perf. ἀνέωγμαι et ἠνέωγμαι. Ind. 1. ἠνοίχθην, et ἀνεώχθην, et ἠνεώχθην. Fut. ἀνοιγήσομαι. Ind. 2. ἠνοίγην. Perf. M. ἀνέωγα.

Οἶομαι vel οἶμαι puto. Fut. οἶήσομαι. Ind. 1. ᾔηθην. Imperf. ᾔομην, et ᾔμην. 2<sup>da</sup> Pers. Pass. οἶει Att. Reliqua Poetis peculiaris per resolutam Diphthongum, οἶω, οἶά. Præs. M. οἶομαι. Part. οἶόμενος. Imperf. ᾔοίμην. Ind. 1. Pass. ᾔϊσθην. M. οἶσάμην. Part. 1. οἶσάμενος.

Οἶχομαι eo. Fut. οἶχήσομαι. Perf. Pass. ᾔχημαι. Perf. Act. ᾔχηκα ab οἶχέω. Imperf. ᾔχόμην. Perf. οἶχωκα. Plusq. p. οἶχώπειν. 3<sup>ta</sup> Pers. οἶχώνεε. Ion.

Ὀλλυμι perdo. Fut. ὀλέσω, et contractum ὀλῶ. Perf. ὤλεκα, et ὀλώλεκα Atticè. Præs. Part. ὀλλύς. Ind. 2. ὤλεσα. Fut. M. ὀλοῦμαι. Ind. 2. ὀλόμην. Pot. ὀλοίμην, ὀλοιο, forma imprecandi. Præs. Pass. ὀλλυμαι. Perf. ὤλλυμαι. Perf. M. ὤλα, et Att. ὤλωλα. Part. ὀλωλώς. Plusq. p. ὀλώλειν. Ind. 1. Inf. ὀλλῦσαι.

Ὀμνυμι et ὀμνύω juro. Fut. ὀμόσω. Perf. ᾤμοκα et ὀμώμοκα. Imperat. ὀμνυθι et ὀμνυε. Sub. ὀμνύω. Inf. ὀμνύναι et ὀμνύειν. Part. ὀμνύς et ὀμνύων. Imperf. ᾤμνυν et ᾤμνυον. Ind. 1. ᾤμοσα, Fut. M. ὀμοῦμαι. Ind. 1. ᾤμοσάμην, ab ὀμόω inusitato. Rariùs Perf. Pass. ᾤμνυμαι.

Ὀνημι juvo. Fut. ὀνήσω. Ind. 1. ᾤνησα, ab ὀνάω inusitato. Præs. M. ὄναμαι. Fut. ὀνήσομαι. Im-

perf. ἀνάμην. Pot. ὀναίμην. Inf. ὀνασθαι. Part. ὀνή-  
μενος pro ὀνάμενος Ionicè. Perf. Pass. ἄνημαι, unde  
Plusq. p. ἄνήμην. Item. ὀνίνημι. Præs. M. ὀνίναμαι  
et Part. ὀνινάμενος.

Ὄραω video. Fut. M. ὄψομαι. Perf. Act. ἑώρακα.  
Plusq. p. ἑώρακειν. 2<sup>da</sup> Pers. Fut. ὄψει. Præs.  
Pass. ὄρωμαι. Fut. ὀφθήσομαι. Perf. ἑώραμαι At-  
ticè, et ὤρμαι. Ind. 1. ὤφθην. Perf. M. ὄππα.  
Plusq. p. ὀπάπειν, ab ὀπτω et ὀπτομαι vix usitatis.

Ὄρω concito. Fut. ὄρῶ et ὄρσω. Perf. M. ὄρῶρα  
et ὄρῶρα. Plusq. p. ὄρώρειν et ὄρώρειν Atticè.  
Ind. 1. ὤρσα. Subj. 1. ὄρσω. Part. ὄρσας. Præs.  
Pass. ὄρομαι. Imperf. ὠρόμην. Perf. ὤρμαι Plusq.  
Perf. ὤρμην. Imperf. 3<sup>tia</sup> Plur. ὀρέοντο tanquam ab  
ὀρέομαι. Præs. Poeticum. ὄρσομαι, unde Imperat.  
ὄρσεο et ὄρσο. Part. ὄρμενος pro ὀρόμενος.

Οὐτάω et οὐτάζω vulnero. Fut. οὐτήσω et οὐτάσω.  
Ind. 1. οὔτησα, οὐτήσασκε, et οὔτασα, οὔτασκε. 3<sup>tia</sup>  
Pers. οὔτα per specialem Apocopen pro οὔτασε  
sicuti priùs in ἡνίπαπε per specialem Paragogen.  
Infin. οὐτάναι, pro quo οὐτάμεν Ion. Part. οὐτάμε-  
νος, quasi ab οὔτημι. Perf. Pass. οὔτασμαι. Part.  
οὔτασμένος.

## Π.

Πάσχω patior. Fut. M. πείσομαι. Ind. 2. ἔπαθον.  
Fut. M. πήσομαι. Perf. πέπονθα Atticè. 2<sup>da</sup> Plur.  
πεπόνθατε, pro quo πέποσθε, ν in σ verso, (facile  
enim semivocalès inter se commutantur) et α τ  
per Syncopen rejectis metri causâ : à πῆθω ob-  
soleto. Ind. 1. συνεπάθησα. Fut. Part. συμπα-  
θήσαν, quasi à παθέω.

Πέσσω coquo. Ind. 1. ἔπειψα. Præs. Subj. πέσσω.  
Inf. πεσσέμεν Ionicè. Part. πέσσαν. Perf. Pass.  
πέπεμμαι, ab inusitato πέπτω.



Πετάννυμι expando. Fut. πετάσω. Ind. 1. ἐπέτασα. Præs. Pass. πετάννυμαι. Perf. πέπταμαι. Part. πεπταμένος. Ind. 1. ἐπετάσθην expansus sum, i. e. volando. Part. πετασθείς. Ind. 1. Part. πετάσσας Poet.

Πίμπλημι et πίπλημι impleo, valdè defectivum, à πλάω inusitato. Imperat. ἐμπίπληθι et ἐμπίπλη pro Attico ἐμπίπλα. Præs. Pass. πίμπλαμαι et πιμπλάνομαι. Imperf. ἐπιμπλάμην. Plusq. p. πλῆντο pro ἐπέπλητο Ionicè. Ind. 1. ἐπλήσθην à πλήθω. Part. πληθὼν, &c.

Πίμπρημι et πίπρημι incendo. Fut. πρήσω. Ind. 1. ἔπρησα; à πρᾶω inusitato. Inf. πρήσαι. Part. πρήσας. Ind. 1. ἐπίμπρασα. Inf. πίμπραναι. Præs. Pass. πίμπραμαι. Inf. πίμπρασθαι. Perf. πέπρησμαι, quasi à πρήθω.

Πίνω bibo. Præs. M. πίομαι sensu Futuri. Perf. Act. πέπωκα; πίνω et πώω idem, inusitata Themata. Ind. 2. ἔπιον. Pot. πίομι. Inf. πιεῖν. Part. πιών. Præs. Pass. πίνομαι, unde Part. πινόμενος. Perf. πέπωμαι unde πῶμα, et πέπομαι à quo πόμα. Fut. καταποθήσομαι. Ind. 1. κατεπόθην. Ind. 2. M. ἐπιόμην. Part. πιόμενος. Fut. Act. πίσω. M. πίσομαι, unde contractum πιῆμαι. Ind. 1. ἔπισα potum præbui. Imperat. πίθι quasi à πῖμι.

Πίπτω cado. Fut. M. πεσοῦμαι Fut. Dor. Atticis usitatum Ind. 2. Act. ἔπεσον à πέσω, quod uti πέτω, πτάω, et πτόω, Thema inusitatum est. Perf. πέπτωκα. Part. πεπτωκώς, πεπτῆώς et πεπτεώς et πεπτώς. Ind. 1. Act. ἔπεσα. M. ἐπεσάμην.

Πλώω navigo. Imperf. ἔπλων. Part. ἐπιπλώς pro επιπλώσας vel pro ἐπιπεπλωκώς per Syncopen utrobivis inusitatum.

Πρίομαι emo. Imperf. ἐπριάμην. Imperat. πρίω pro πρίασο, et ἐκπρίου, quasi à πρίομαι.

Πτάρνομαι sternuto, valde defectivum. Ind. 2. ἔπταρον. Subj. πτάρω. Pot. πτάρνονται à πτάρνομαι ex-oleto.

## P.

ῥέζω facio. Fut. ῥέξω. Perf. M. ἔοργα. Fut. ἔρξα per Metathesin : vel ab inusitato ἔργω. Ind. 1. ἔρρεξα et ἔρεξα. Pot. ῥέξαιμι. Inf. ῥέξαι Part. ῥέξας. Ind. 1. Pass. ἐρρέχθην. Part. ῥεχθεὶς. Plusq. p. M. ἐώργειν Atticè.

ῥέω fluo. Fut. ῥεύσω. Perf. ἐρρύηκα. Plusq. p. ἐρρύηκειν. Fut. Med. ῥυήσομαι. Ind. 2. ἐρρύην; à ῥυέω inusit.

ῥήγνυμι frango. Fut. ῥήξω. Perf. M. ἐρρώγα, Atticè, unde ἀπορρώξ fractus. Ind. 1. ἐρρήξα. Ind. 2. Pass. ἐρράγην. Ind. 1. M. ἐρρήξάμην.

## Σ.

Σεύω moveo V. Poeticum. Ind. 1. ἔσσευα sublato σ per Ionismum. Præs. Pass. σεύομαι. Imperf. ἐσσευόμην. Perf. ἔσσυμαι. Part. ἐσσυμένος. Plusq. p. ἐσσύμην. 2<sup>da</sup> Pers. ἔσσυο. Ind. 1. Pass. ἐσύθην. M. ἐσευάμην. Pot. σευαίμην. Part. σευάμενος.

Σπένδω libo. Fut. σπείσω. Ind. 1. ἔσπεισα. Imperat. σπείσον. Subj. σπείσω. Part. σπείσας. Præs. Pass. σπένδομαι, unde Part. σπενδόμενος. Ind. 1. M. ἐσπείσάμην à σπείδω inusitato.

## Τ.

Τίπτω pario. Fut. M. τέξομαι. Ind. 2. ἔτεκον. Ind. 1. Pass. ἐτέχθην. Ind. 2. M. ἐτεκόμην. Perf. M. τέτοκα; à τέπω inusitato.

Τρέχω curro. Fut. M. δραμοῦμαι. Ind. 2. ἔδραμον. Perf. M. δέδραμα. Perf. Act. δεδράμηκα et Pass. δεδράμημαι, à δραμω et δραμέω inusit. Rariùs

Fut. *θρέξω*. Ind. 1. *ἔθρεξα*, pro quo *θρέζασκον* Ionicè.

*Τρώγω* comedo. Præs. M. cum sensu Futuri *φάγομαι*. Ind. 2. *ἔφαγον*. 2<sup>da</sup> Pers. Præs. M. *φάγεσαι*. à *φάγω*, vel *φήγω*, exoletis. Regularia sunt Ind. 2. *ἔτραγον*. Fut. M. *τρώξομαι*.

*Τυχάνω* sum, fio, adipiscor. Fut. M. *τεύξομαι*. Ind. 1. Pass. *ἐτύχθην*. Perf. Pass. *τέτυγμαι*, et *τέτευγμαι*. Plusq. p. *ἐτετύγμην*. Paulopostfut. *τετεύξομαι*. Ind. 2. *ἔτυχον*. Part. *τυχάν*. Perf. *τέτευχα*. Part. *τετευχώς*, à *τεύχω* minùs usitato; et *τετύχηκα*, *τετυχηκώς*. Ind. 1. *ἐτύχησα*; quasi à *τυχέω*.

## Υ.

*Ὑπισχνοῦμαι* promitto. Fut. *ὑποσχήσομαι*. Perf. *ὑπέσχημαι* et *ὑπέσχεμαι*, unde *ὑπόσχεσις*. Ind. 2. *ὑπεσχόμην*. Imperat. *ὑπόσχεο* Ionicè. Subj. *ὑπόσχωμαι*. Inf. *ὑποσχέσθαι*. Part. *ὑποσχόμενος*; a *σχέω*. *ἵσται ας έχω γν. vide*

## Φ.

*Φέρω* fero. Fut, *οἶσω*. Ind. 1. \* *ἤνεγκα*. Ind. 1. Inf. *ἀνῶσαι* pro *ἀνοῖσαι*, servato augmento per modos. Fut. Pass. *οἰσθήσομαι*. Perf. *οἶσμαι*, unde *οἰστέον*, ab *οἶω* parum inusitato. Ind. 2. *ἤνεγκον*. Sequentia potiùs in Compositis. Ind. 1. M. *ἀπηνεγκάμην*, quasi ab *ἐνέγκω* pro *ἐνέχω* γ nota aspirationis, et π pro χ. Perf. Pass. *μετενήνεγμαι*. Perf. M. *προσενήνοχα*, geminatâ Præpositione et auctâ ante verbum; ab *ἐνέχω*. Ionicus usitatiora sunt. Ind. 1. Act. *ἤνεικα*. M. *ἤνεικάμην*; pro *ἤνειξα* *ἤνειξάμην* resolutâ ξ in π et

\* N.B. Indefinita prima *εἶπα* et *ἤνεγκα* servant Characteristicam Thematis.



σ literam aspirationis, utpote quam Latini adhibent loco spiritûs asperi, quæ usitatissimè unâ cum præeunte spiritu aufertur per Ionismum. Inf. ἐνεῖκαι. Præs. Imp. φέρετε per Syncopen pro φέρετε. Ind. 1. Part. ἐνέγκας.

Φημί dico. V. Regulare, nisi quòd careat Perfecto Activo. Fut. 1. φήσω. Imperf. ἔφην, ἔφης, ἔφη, et per Aphæresin ἦν, ἦς, ἦ. Præs. Ind. 2<sup>da</sup> Pers. φῆς acuitur cum ι subscripto. Subj. φῆς regulariter. Pot. φαίην. Imperf. 2<sup>da</sup> Pers. ἔφησθα et φῆσθα per Paragogen Atticam. Ind. 2. M. ἐφάμην. Inf. φάσθαι. Part. φάμενος. Part. Præs. Act. φάς.

Φθάνω prævenio. Fut. M. φθήσομαι. Ind. 1. ἔφθασα. Inf. φθάσαι, tanquam à φθάω. Ind. 2. ἔφθην, 3<sup>tia</sup> Plur. φθάν Ionicè et Doricè pro ἔφθησαν; ut βάν, φάν, pro ἔβησαν, ἔφησαν. Ind. 2. M. ἐφθάμην, Part. φθάμενος; à φθῆμι inusitato.

## X.

Χάζομαι recedo, teneo, item capio. Fut. χάσομαι. Ind. 2. ἔχαδον, Inf. χαδέειν Ionicè, et κέκαδον unde Part. κεκαδών. Perf. M. κέχανδα per Epenthesisin pro κέχαδα. Plusq. p. ἐπεχάνδειν. N. B. ν Atticum familiàriùs inseritur Themati vel Perfecto; ut λαμβάνω à λήβω, λαγχάνω, λέλογχα à λήχω, πέπονθα à πήθω. Rariùs Fut. κεκαδήσω, et M. κεκαδήσομαι. Ind. 2. κεκαδόμην.

Χαίρω gaudeo. Fut. Pass. χαρήσομαι. Ind. 2. ἐχάρην. Fut. recentius χαρῶ. Perf. Pass. κέχαρμαι. Part. κεχαρμένος. Ind. 2. M. ἐχαρόμην, unde Pot. 3<sup>tia</sup> Pers. Plur. κεχαροῖατο Ionicè. Fut. χαιρήσω. Perf. Part. κεχαρηῶς Ionicè pro κεχαρηκώς. Perf. Pass. κεχάρημαι. Paulopostfut. κεχαρήσομαι; quasi à χαρεύω. Formæ salutandi et valedicendi,

χαῖρε et χαίρειν quam Græci Literis præmittere solebant, ut Φήλικι χαίρειν.

Χέω fundo. Fut. χεύσω. Ind. 1. ἔχευσα, ἔχευα, ἔχεα  
Att. M. ἐχευάμην, ἐχεάμην. Fut. recentius χεῶ.  
Ind. 2. ἔχεον. M. ἐχευόμην, εὐ pro ε. Ind. 1.  
ἔχυσα. Fut. Pass. χυθήσομαι. Ind. 1. Pass.  
ἐχύθην. Perf. πέχυμαι. Part. χυμένος Ionicè.  
Plusq. perf. ἐπεχύμην, unde χύτο, χύντο. Imperf.  
συνέχυνε. Part. ἐπχυνόμενος. Hæc omnia formant  
χύω vel χύνω, Themata parum usitata.

#### VERBUM IMPERSONALE.

Participium pariter servit sine nomine neutrum,  
In casu recto, casu interdumque secundo,

δόξαν cum visum est. δέον cum debeat. ὕσαντος factis pluviis.

Χρεῖν, χρεῶν, ἐχρεῖν. Δεῖ, εἴδει,	Oportet -ebat.
Συμφέρει. [δέον.	Confert, conducit, ex-
Συν-ήκει -ῆκον, προσ-ήκει -ῆκον,	Convenit. [pedit.
Ἔστί. [καθ-ήκει -ῆκον.	Est.

*Sunt quæ personâ tantum variantur ab unâ.*

Μέτεστι, μετόν.	Interest, refert.
Ἔνεστι, ἐνόν, ἔξεστι, ἐξόν, παρεστι, παρόν.	Licet.
Λυσιτελεῖ.	Prodest.
Ἐνδέχεται, ἐνδεχόμενον.	Potest esse.
Εἴμαρται, πέπρωται.	Decretum est.

#### ADVERBIUM.

Posse dat et verbis, aliis et vocibus ἄν, κέν,  
Principio auget ἄρι-, aut ἐρι-, βου-, ζα-, λα-. Νη-,  
neque privat :

ἀρίζηλος, ἐρικυδής, βούπαις, ζάθεος, λαβρός· νηκέρδης, νέφος.

Amplificat rarò. Eὖ facilè et benè; δὺς malè et ægrè.

νήχυτος.

εὐφωτος.

δυσχόλος.

Alpha in Composito privat, ligat', auget, abundat:

ἄκακος, ἄκοιτις, ἀτενής, ἄσταχυς.

Sæpè α <sup>2</sup> ν adsciscit; vel pro ν γ capit, aut μ.

ἀνάξιος.

ἀγνόω.

ἄμβροτος.

Consona si sequitur, ν σ de fine moventur  
Crebrò à particulis, veluti πέρα, μέχει, μεσηγὺ;  
Sic κε, simul θε, φι· sic, dempto κ, redditur οὐκ, οὐ.  
Fine valent, -σι, -θα, -θι, -οι, -δον, et οῦ, et -η; -θε,  
-θεν; à, de:

Ἀθήνησι, ἐνθα, οἴκοι, οἴκοι, ἔνδον, αὐτοῦ, πάντη; ὅπισ -θε, -θεν.

Ad; -ζε, -σε; -δε, accentum quæ transfert, Quarto et adhæret.

θύραζε, ἐκέισε, οἶκαδε, οἰκόνδε.

<sup>1</sup> Ab ἄμα.

<sup>2</sup> Ab ἀνὰ vel ἀνευ.

## PRÆPOSITIO.

Vocalis sociam ἐξ, sociam ἐκ sibi consona mavult.

ἐξ ἀρχῆς.

ἐκ πυρός.

Σὺν, si subsequitur vel ζ, vel consona, post σ  
Perdit ν; sed, vocali veniente, resumit.

συζητέω, συρεζήτουν.

συστέλλω, συνέστέλλον.

## PROSODIA.

### QUANTITAS SYLLABARUM.

Ultimæ Longæ.

-Ας, -αν, -ιν; crebrò -υρ, -ρα; dicatalecta et in -ις, -ιν;  
-Υς, -υν· vox et in -α finiter dualiter omnis.



-Ας, primæ formæ in quarto pluraliter addas.  
 Post longam, geminasve breves -ις flexa per -ίδος.  
 A post α, vel ε; post αι, ει, vel ι; facta vel ex -ος.

Αἰνεῖας, Τιτᾶν, ῥηγγῖν, ψίθυρ, χαρὰ, ἀκτῖς -ιν, φόρκυς -υν; μοῦσα -ας, κημῖς, πλοκαμῖς. Σεληνάα, θεὰ, Ἀθηναία, χρεῖα, σοφία, ὁμοία.

At post diphthongum -ρα solet breviarier; -ας sic  
 Flexa in ἄδος, τρία et ex -της· ειαque, quæ venit  
 ex -ης;

-Εἷα Adjectivi pariter, quod flectitur ex -ὺς,  
 Urbs aut officium Ἀντιόχεια vel ἀγγελεία.  
 Corripitur vox tripla in -ια; ut μῖα, πότνια, δῖα.

μοῖρα, χολιὰς, ψάλτρια, ἀλήθεια, ὄξεϊα.

### Penultimæ Longæ.

Anceps vocalis longis intexta duabus.

Propria nomina in -άων, -ᾱῖς· pleraque in -άτης.

-Ιτης, -ίκη, -ίτη, -ίνη desita, et -αῖξ.

Post vocalem etiam vel ε polysyllaba in -ατος.

Ἀμφίων, Μαχάων, Θᾱῖς, Εὐφράτης. Θερσίτης, Εὐνίκη. Ἀφροδίτη, ὕσμίνη.  
 πολυαῖξ, ἀνιάτος, Ἄρατος.

### A, I, Y Longæ.

A.  
 Ἀαγῆς infractus  
 ἀῆρ aër  
 ἀρητήρ sacerdos  
 ἄτη noxa  
 Δανὸς scænus  
 Κλάδος ramus  
 Λαὸς populus  
 Νάπυ sinapi  
 Ῥάδιξ ramus

I.  
 Ἀκόνιτον aconitum  
 Ἐνίπη minæ  
 Ἰατρός medicus  
 ἱερὸς sacer  
 ἰθὺς rectus  
 Ἰλαος benevolus  
 ἴλη agmen

Ἰλιον limus  
 ἱλὺς limus  
 ἱτέα salix  
 ἰχὼρ sanies  
 ἰωχμὸς tumultus  
 Κίων columna  
 κνίδη urtica  
 Πέδιλον calceus  
 πίδαξ fons  
 Σελων apium  
 σκίπων baculus  
 σχῖνος junceus  
 Φιλήτης fur  
 Χαλινὸς frænum  
 χελιδὼν hirundo  
 χίλιοι mille  
 χιλὸς cibus  
 χλιδὴ mollities

Ψιλὸς tenuis  
 Y.  
 Ἀὐτὴ clamor  
 Γύνης dentale  
 Ἐνώ Enyo  
 Θαλύσια primitiæ  
 Θυὰς Thyas  
 θύλακος saccus  
 Κίνδυνος periculum  
 Λύπη tristitia  
 Μύωψ luscus  
 Ξυνὸς communis  
 Ὀλολυγὴ ejulatus  
 Σκύτος corium  
 Ὑαλος vitrum  
 Ψυχὴ anima  
 Ψύχος frigus

## A, I, Y Communes.

A.		Y.
*Αατος nocens, innocens	*Αρης Mars	Ξύλον lignum
ἄορ ensis	Καλὸς bonus	*Υδωρ aqua
*Απόλλων Apollo	I.	
	*ΙΗΣΟΥ' Σ JESUS	

## CATALOGUS brevium Irregularium.

## A finalis post g.

\*Αγκυρα anchora; Γέφυρα pons; \*Ολυρα far.

## I vel Y prope g.

\*Εριφος hædus; Κρίνον lilium; κριτὸς selectus; ἄρι- ἐρι- præpositivum. \*Αχυρον palea; \*Ερυμα propugnaculum; Διγυρὸς, stridulus; Μινυρὸς querulus; Πυρετὸς febris; \*Ρύπος sordes; Σφυρὸν malleolus; Τρυφάλεια galea; τυρφή deliciæ, τύραννος tyrannus; Ψιθυρίζω susurro.

## Y prope μ.

Μύλαξ saxum, μύλα mola, μύρον unguentum. Ψίμυθος cerussa. -ικη. Δίκη jus; Ἑλίκη ursa major.

## Quantitas in Verbis.

## Verborum facit Ancipitem longam Auctio Græcis.

\*Αῖω ἄϊε. Hom. ἰκάνω ἴκανε. Ibid. ὦω ὦε. Ibid.

Verbi in -αω brevis est penultima: ἄσωque futurum,

g nisi præcedat vel ε, ι, ο, sæpius<sup>1</sup> effert.

σκεδᾷσω, ὀρᾷσω, ἑᾷσω, κοπιᾷσω, βοᾷσω. <sup>1</sup>αντιᾷσω.

Verbum in -ίω et -ύω communi acceptius usu est; -ἴνω aut -ύνω producto. Tendere verbi Crebrius ancipites malunt suffragia Vatum.

τίω, κωκύω; κρίνω, ἰθύνω.

Activæ Vocis Perfecta, Futura secunda, Et Cognata; et fine liquenti prima Futura;

Perfecta et Media; hæc penè omnia habent breve membrum

τέτυπα ἐτετύφειν, τυπῶ ἔτυπον. κρινῶ, τέτυπα.

Fini proximius. Longa est penultima primi

ἔκρινα. Hom.

Indefiniti Activi, si non præit anceps

Correpta ex -σω; nempe suo, quo nata, Futuro.

Ante etenim -σω sæpe brevis penultima primi,

Ante etiam liquidam semper correpta Futuri est.

δικάσῃς Phocyl. μολυνῶ.

Tertia in -υσι extenditur, et Pluralis in -ασι.

δείκνυσι, Pyth. ἐστήκασι, Hom.

### Quantitas in Nominibus Verbalibus.

Anceps vocalis ferè tenditur ante -μα neutrum;

Sic vocalis υ in <sup>1</sup>-υτήρ, <sup>2</sup>-υτής, <sup>3</sup>-υτός, et <sup>4</sup>-ύτωρ.

<sup>1</sup> ῥυτήρ, Hom. <sup>2</sup> μυνυτής, Mosch. <sup>3</sup> κοκυτός. <sup>4</sup> ῥύτωρ, Anthol.

### ACCENTUS.

Non ita Græcorum est facilis doctrina Tonorum.

Est vox Enclitica, accentum quæ amittere; vel

quæ

In finem anteeuntis amat transmittere acutum:

Hæ sunt; τῖς casus Indefinita per omnes:

Singula per tres et Pronomina Substantiva, et

Σφωε, σφέ, σφισί, σφᾶς, σφά. Πή, ποθί, ποί, ποτέ, ποῦ, πω.

Τοί, γε, τε, πῶς, νῦν, πέρ, κε, κεν, et νῦ, ῥα, sæpius et θήν.

Præsens φημί, εἰμί, excerpta est Persona secunda.

Emphasis accentum tamen in pronomine servat.

Amittunt, si picta tono præit ultima; quòd si

Antèit Encliticam, reflectitur ultima acuta.

Post præacutam etiam accentum monosyllaba per-  
dunt.



Transmittunt, si picta accentu est tertia; vel si Circumflexa secunda præit, finisve Trochæus.

### DIALECTUS.

Distat communi Dialectus quintupla linguæ;  
Attica Rhetoribus, sed Ionica grata Poetis:  
Vocales solet illa plicare, hæc solvere gaudet.  
Atticus utitur  $\omega$ ; sed Ioni acceptior est  $\eta$ ;  
Doribus  $\alpha$ ; queis Bœotis pari et Æolis ore est.  
In multis etiam similis vetus Atthis Ioni est.  
At vix Æolicus, non est Bœoticus Auctor;  
Utraque sed libris Dialectus testibus orba est.  
Rectè igitur, sparsâ in populos sub Doride, utram-  
vis

Tyro legit; nisi ubi Æolidem sibi adoptat † Ionis

Retrahitur tonus, et † lenitur spiritus asper.

*κάλος*, Hom. *οὔρος*, Herod.

Auctores propriæ Dialecto principe gentis  
Usi omnes, aliena suis idiomata miscent.  
Tyro igitur, suus unde auctor fuerit bene nôrit.  
Una tamen, variâ ex Dialecto, versio vocis.

\* *Ἀρταμς*, Homer. Theoc.

Effræni canonem omnem exturbat jure Poesis.

### Dialectus LITERARUM

(a).—Attica.

Atthis  $\omicron$  in  $\omega$  mutat,  $\sigma$  et in  $\tau$ ,  $\varsigma$  simul in  $\sigma$ ,

<sup>1</sup> Γλῶττα, <sup>2</sup> λεῶς, <sup>3</sup> ἄρσην, ex γλῶσσα, et λαὸς, et ἄρρην.

<sup>1</sup> Isoc

<sup>2</sup> Soph.

<sup>3</sup> Phocyl.

## (b).—Ionica.

A facit η aut ω pro θαῦμα ut <sup>1</sup> θάῦμα, <sup>2</sup> πρῆγμα  
 Pro πρᾶγμα. alternis ε et α mutarier optant :  
 Fit μέγεθος <sup>3</sup> μέγαθος, ἄρσιν <sup>4</sup> ἔρσινque: per η  
 Solvitur ει, κλείς ut <sup>5</sup> κληῖς; primæque per αιη  
 Flectitur η, ut <sup>6</sup> ἀναγκαίη vox reddit ἀνάγκη.  
 , vel ε sæpe aufert et sæpe assumit, <sup>7</sup> ὄρση  
 Ex ὄρση, contrāque ab ἀδελφός <sup>8</sup> ἀδελφεός exstat.  
 Pro στενός et <sup>9</sup> στεινός, δέξις vox reddita <sup>10</sup> δέξις.  
 Ω in ο transit, οη et in ω, σ vertitur in δ,  
 Ζωή dat <sup>11</sup> ζόη, ὀσμὴ et <sup>12</sup> ὀδμὴ; deinde χλοηρός  
 Fit <sup>13</sup> χλωρός; pro π, κ servit, et ex εο ευ fit;  
 Πῶς <sup>14</sup> κῶς dat, πλέονες <sup>15</sup> πλεῦνες, \* δ transit et in ζ,

\* ζορκαδες, Herod.

Lenis vix unquam aspera fit, crebro aspera lenis:  
 Una χιτῶν sed facta <sup>16</sup> κιθῶν alternat utramque.

<sup>1</sup> Herod. p. 6. l. 7. <sup>2</sup> p. 5. l. 20. <sup>3</sup> p. 12. l. 24.  
<sup>4</sup> p. 29. l. 28. <sup>5</sup> p. 208. l. 7. <sup>6</sup> p. 4. l. 1. <sup>7</sup> p. 8. l. 6.  
<sup>8</sup> p. 117. l. 42. <sup>9</sup> p. 148. l. 9. <sup>10</sup> p. 1. l. 1. <sup>11</sup> p. 8. l. 25.  
<sup>12</sup> p. 21. l. 17. <sup>13</sup> Phavor. <sup>14</sup> Herod. p. 20. l. 2. <sup>15</sup> p. 22. l. 2.  
<sup>16</sup> p. 3. l. 15. τεθμός pro θεσμός. Pind. Ol. Od. 4. Stroph. 8.

## (c).—Dorica.

Doris per gentes diffusior ore præamplo  
 Vexat literulas, η ω facit α; ο vel ου φ,  
 Ut ποιμήν <sup>1</sup> ποιμάν, πρῶτος dialectica <sup>2</sup> πρᾶτος,  
<sup>3</sup> Μῶσα et <sup>4</sup> πωμενικός pro μούση ποιμενικόςque,  
 Nonnunquam alternis α et ο se transvertere malunt,  
 Τέσσαρα sic <sup>5</sup> τέτορα, et contrā εἴκοσιν <sup>6</sup> εἴκατι format.  
 Ου facit οι, γ it in δ, ς crebro meat in κ.  
 Ex μούσα ut <sup>7</sup> μοῖσα, ex γῆ μητήρ Propria fit vox  
<sup>8</sup> Δαμάτρη, μικρός dat <sup>9</sup> μικρός, et ex εο \* ευ fit

\* Θεῦς. Callim.

<sup>1</sup> Theoc. Id. i. 7. <sup>2</sup> Id. viii. 5. <sup>3</sup> Id. i. 20. <sup>4</sup> Id. i. 20.  
<sup>5</sup> Id. xiv. 16. <sup>6</sup> Id. iv. 10. <sup>7</sup> Id. i. 44. <sup>8</sup> Id. vii. 31.  
<sup>9</sup> Id. v. 66.

Ex  $\pi \dagger \kappa$ ; quorum communis versio Ioni est.

†  $\delta\kappa\omicron\iota\omicron\varsigma$ , Theoc.

Aspera in aspiratam aliquando it, nempe  $\vartheta$  in  $\chi$   
 $\Sigma$ , sumpto quasi  $\kappa$ , fit  $\xi$ .  $\zeta$  solvitur in  $\sigma\delta$ ,

$\vartheta$   $\omicron\rho\eta\theta\epsilon\iota\varsigma$  facit  $\overset{10}{\omicron\rho\eta\nu\chi\epsilon\varsigma}$ , mutataque  $\mu\alpha\zeta\omicron\varsigma$

Vox effert  $\overset{11}{\mu\alpha\sigma\delta\omicron\varsigma}$ ,  $\kappa\lambda\epsilon\iota\varsigma$  transformatur et in  $\overset{12}{\kappa\lambda\acute{\alpha}\xi}$ .

$\Theta\eta\rho$  in  $\overset{13}{\Phi\eta\rho}$ ;  $\mu\eta\nu$   $\overset{14}{\mu\epsilon\iota\varsigma}$ .  $\eta\omega\varsigma$  mutatur in  $\overset{15}{\alpha\nu\acute{\alpha}\varsigma}$ .

A  $\pi\acute{o}\lambda\iota\varsigma$  atque  $\overset{16}{\pi\acute{o}\lambda\epsilon\upsilon\varsigma}$  contracta:  $\theta\epsilon\omicron\varsigma$   $\overset{17}{\sigma\iota\omicron\varsigma}$  effert:

$Z\eta\nu$  fit  $\overset{28}{\zeta\acute{\alpha}\nu}$ ,  $\zeta\acute{\alpha}\varsigma$ ,  $\zeta\eta\varsigma$ ,  $\delta\acute{\alpha}\nu$   $\overset{19}{\delta\eta\nu}$ . fit  $Z\epsilon\upsilon\varsigma$  quoq;  $\overset{20}{\Delta\epsilon\upsilon\varsigma}$ ,

$\overset{21}{B\delta\epsilon\upsilon\varsigma}$ .

<sup>10</sup> Theoc. v. 48.

<sup>11</sup> Id. iii. 16.

<sup>12</sup> Id. xv. 33.

<sup>13</sup> Pind. Pyth.

Od. 3. Stroph. 1.

<sup>14</sup> Hes. Epy.  $\beta'$ . 175.

<sup>15</sup> Sapph. Frag.  $\alpha\upsilon\eta\rho$  Pind.

Schol.

<sup>16</sup> Theog. 774.

<sup>17</sup> Thucyd. p. 397. ex foeder, Lacedaem.

<sup>18</sup> Pherecyd.

<sup>19</sup> Eustath. p. 387. l. 28.

<sup>20</sup> Hesych.

<sup>21</sup> Comici vet.

## Dialectus ARTICULI.

Attica postponit casus  $\acute{o}$   $\delta\iota$  pro  $\delta\epsilon$  per omnes;

$\overset{1}{\text{'H}\delta\iota}$   $\overset{2}{\tau\alpha\delta\iota}$ . At pro  $\tau\omicron\upsilon$ ,  $\overset{3}{\tau\epsilon\upsilon}$   $\overset{4}{\tau\acute{\omega}}$ ;  $\tau\acute{\omega}\nu$  Dorica  $\overset{5}{\tau\acute{\alpha}\omega\nu}$ ;

Ex  $\acute{o}\iota$   $\overset{6}{\tau\omicron\iota}$ ;  $\acute{\alpha}\iota$   $\overset{7}{\tau\alpha\iota}$ ;  $\tau\omicron\upsilon\varsigma$   $\overset{8}{\tau\acute{\omega}\varsigma}$ .  $\tau\omicron\iota\varsigma$   $\overset{9}{\tau\omicron\iota\sigma\delta\epsilon\varsigma\iota}$  vates.

Atque  $\overset{10}{\acute{\alpha}\tau\iota\nu}$   $\acute{\alpha}\sigma\sigma'$ ; atque  $\overset{11}{\acute{o}\sigma\tau\iota\varsigma}$   $\acute{o}\tau\iota\varsigma$  facit.  $\tau\Omega\iota$   $\tau\iota\nu\iota$

verò

Reddit Ion  $\overset{12}{\acute{o}\tau\epsilon\omega}$ , plura et pro  $\tau\iota\varsigma$   $\tau\epsilon\omicron\varsigma$  effert,

$\Omega\eta$ que  $\tau\iota\nu\omega\nu$   $\overset{13}{\acute{o}\tau\acute{\epsilon}\omega\nu}$  dedit,  $\acute{o}\iota\sigma\tau\iota\sigma\iota\nu$  atque  $\overset{14}{\acute{o}\tau\acute{\epsilon}\omicron\iota\sigma\iota}$ .

<sup>12</sup> Aristoph.

<sup>3</sup> Theoc. Id. v. 39.

<sup>4</sup> Id. i. 29

<sup>5</sup> Id. xxii. 161.

<sup>6</sup> Id. i. 80.

<sup>7</sup> Id. vii. 59.

<sup>8</sup> Id. i. 92.

<sup>9</sup> Hom. Od.  $\Phi'$ . 93.

<sup>10</sup> Il.  $\alpha'$ . 554.

<sup>11</sup> Il.  $\gamma'$ . 279.  $\delta\tau\iota\nu\alpha$  Od.  $\theta'$ . 204.  $\delta\tau\iota\nu\alpha\varsigma$  Il.  $\acute{o}'$ . 492.  $\delta\tau\iota\nu\alpha$

plur. Il.  $\chi'$ . 450.

<sup>12</sup> Herod. p. 27. l. 20.

<sup>13</sup> p. 305. l. 11.

<sup>14</sup> p. 72. l. 29.

## Dialectus NOMINUM.

Attica flexura est duplex, et Ionica duplex;

Altera contractæ, incontractæque altera vocis.

(a).—ATTICORUM Declinatio duplex.

Mascula in  $\omega\varsigma$ , neutra  $\omega\nu$ , sunt primæ;  $\alpha\varsigma$ , neutra secundæ.



## (a).—Prima Declinatio.

Omnis in  $-\omega$  casus, neuter vel masculus, exit :  
Alteruter finis, si bonos excipis, idem est.

Ante  $\omega$  si venit  $\alpha\iota$ , vel si longa  $\alpha$ , per  $\epsilon$  versa est.

	N.	G.	D.	Ac.	V.		N.A.V.	G.D.		N.V.	G.	D.	Ac.
S.	$\Lambda\epsilon -\acute{\omega}\varsigma$ $\text{'Ανάλυ} -\epsilon\omega\nu$	$\omega$	$\omega$	$\omega\nu$	$\omega\varsigma$ $\omega\nu$	P.	$\omega$	$\omega\nu$	P.	$\omega$	$\omega\nu$	$\omega\varsigma$ $\omega$	$\omega\varsigma$ $\omega$

$\Omega$  vice  $\circ$ , non à fine tonum, ut vult Regula,  
ponit.

*Propria in -os, ita flexa Poetis pauca Latinis.*

Androgeos *Virg.*

## (b).—Secunda Declinatio.

Consona vocales præbet detrusa ligandas.

	N.A.V.	G.	D.		N.A.V.	G.D.		N.A.V.	G.	D.
S.	$\text{Κίρ} -\alpha\varsigma$	$\alpha\tau\omicron\varsigma$	$\alpha\tau\iota$	D.	$\alpha\tau\epsilon$	$\acute{\alpha}\tau\omicron\iota\nu$	P.	$\alpha\tau\alpha$	$\acute{\alpha}\tau\omicron\iota\nu$	$\alpha\sigma\iota$
		$\alpha\omicron\varsigma$	$\alpha\acute{\iota}$		$\alpha\varsigma$	$\acute{\alpha}\omicron\iota\nu$		$\alpha\alpha$	$\acute{\alpha}\omega\nu$	
		$\omega\varsigma$	$\acute{\alpha}$		$\alpha$	$\acute{\epsilon}\nu$		$\alpha$	$\acute{\omega}\nu$	

Extrito  $\tau$ ,  $\alpha$ , quæ præcedit,  $\epsilon$  reddit Ionis.

$\text{Κέρεος}$ , Herod. p. 330. l. 13.

Syncope nomen in  $-\iota\varsigma$  truncat, plicat Attica Crasis.

S. N.  $\text{Ἔρις}$ . Pl.  $\text{ἔρ} -\iota\delta\epsilon\varsigma$   $-\iota\delta\alpha\varsigma$ ;  $\text{ἔρεις}$  Gal. v. 20.

S. N.  $\text{Κλειῖς}$ . Pl.  $\text{κλειῖ} -\delta\epsilon\varsigma$ ,  $-\delta\alpha\varsigma$ ;  $\text{κλειῖς}$  Apoc. i. 18.

## IONUM Declinatio duplex.

## (a).—Declinatio prima.

$-\epsilon\upsilon\varsigma$ ,  $-\eta\varsigma$ ,  $-\iota\varsigma$  rarò, incontractile parturit  $-\eta\omicron\varsigma$ .

	N.A.V.	G.	D.	Ac.	V.		N.A.V.	G.D.		N.V.	G.	D.	Ac.
S.	$\text{Βασίλ} -\epsilon\upsilon\varsigma$ $\text{Ἄρ} -\eta\varsigma$ $\text{Πόλ} -\iota\varsigma$	$\eta\omicron\varsigma$	$\eta\acute{\iota}$	$\eta\alpha$	$\epsilon\upsilon$ $\epsilon\varsigma$ $\iota$	D.	$\eta\epsilon$	$\acute{\eta}\omicron\iota\nu$	P.	$\eta\epsilon\varsigma$	$\acute{\eta}\omega\nu$	$\epsilon\upsilon\sigma\iota$ $\eta\sigma\iota$	$\eta\alpha\varsigma$

## (b.)—Declinatio secunda.

Nomen in *-ις* vel *ι*, propriam habet contractile formam.

	N.	G.	D.	Ac.	V.		N.A.V.	G.D.		N.V.	G.	D.	Ac.
S.	Πόλις Σίνηπις	105	11, ι	19 ι	ι	D.	18	1019	P.	185, 15 1α, ι	199	191	1α5, 15 1α, ι

Vocis *ναῦς*, duplex Dialectus flectere plures  
Communi solet ex usu, quam Regula casus.

Atthis *α* reddit *ε*; *-ος*, *-ως* sed Ionis *α* in *η* sibi  
format.

Flexio Thucydidae casus allata per omnes.

	N.	G.	D.	Ac.		G.D.		N.	G.	D.	Ac.
S.	<sup>1</sup> Ναῦς	<sup>2</sup> ναῦς <sup>3</sup> νηὶς <sup>5</sup>	<sup>4</sup> νηϊ	<sup>5</sup> ναῦν.	D.	<sup>6</sup> νηοῖν.	P.	<sup>7</sup> νηῖς <sup>8</sup> νέες	<sup>9</sup> νηῶν	<sup>10</sup> ναυσὶ	<sup>11</sup> ναῦς.

- <sup>1</sup> Thucyd. 156. A.      <sup>2</sup> 162. C.      <sup>4</sup> 156. A.      <sup>5</sup> 162. C.  
<sup>6</sup> 255. A.      <sup>7</sup> 162. E.      <sup>9</sup> 156. B.      <sup>10</sup> 157. B.      <sup>11</sup> 156. B.  
<sup>3</sup> Herod. i. 17.      <sup>4</sup> 1. 25.      <sup>8</sup> Anthol. Tetrast.

## Dialectus CASUUM.

## Genitivi.

Quartae *-εος* Atthis *-εως*, *ὑΐεως* à *ὑΐεος* orta est.  
*-ου* in *-εω* primæ; *-ῶν* in *-έων* dat Ionis ubique:

<sup>2</sup> Γύγεω à Γύγου, <sup>3</sup> ἀνδρέων effertur ab ἀνδρῶν.

Doricus *-ου* facit *-ευ*, *-ω*, *-οι*; χείλους uti <sup>4</sup> χείλεις

Redditur, et θυμοῦ <sup>5</sup> θυμῶ, χαρικλοῦςque <sup>6</sup> χαρικλοῖς.

Primæ *-ου*, *-αο* vel *α*; primæ *-ῶν*, *-άων* facit aut *-ᾶν*.

<sup>7</sup> Ἀτρείδαο ex Ἀτρείδου, Ὑλου dedit <sup>8</sup> Ὑλα;

Pro μουσᾶν <sup>9</sup> μουσᾶν, <sup>10</sup> μουσάων. Deinde Poëta

*-ου* producit in *-οιο*, duale *-οιν* efficit *-οιιν*;

- <sup>1</sup> Thuc. 11. A.      <sup>2</sup> Herod. p. 4. l. 14.      <sup>3</sup> p. 282. l. 40. ἐφετμέων  
Hom. Il. α' 405. πεσσέων Herod. p. 26. l. 4.      <sup>4</sup> Theoc. Id. vii. 20.  
Εὐμήδους. Id. 134.      <sup>5</sup> Id. ii. 61.      <sup>6</sup> Pind. Pyth. Od. iv. Ant. 5.  
<sup>7</sup> Hom. Il. α'. 203. Αὐγείαιο Theoc. xxv. 7.      <sup>8</sup> Id. xiii. 7. πολυβότα  
Id. x. 15.      <sup>9</sup> Id. vii. 37.      <sup>10</sup> Id. xvi. 29. αἰχημάτων Hom. Il. α'. 152.  
Αἰολιδᾶν Pind. Pyth. Od. iv. Stroph. 4.

Ut βίότου <sup>11</sup> βιότοιο, ποδοῖν dat versa <sup>12</sup> ποδοῖν,  
-Οῖος ex recto -οιος, ὅμοιος <sup>13</sup> ὁμοῖος effert.

### Dativi.

Addit Ion. -αις -οις -ι; sed -αις facit ης, simul -ησι;  
Pro πέτραις <sup>14</sup> πέτραισι venit, βλεφάροις <sup>15</sup> βλεφάροισι;  
Σκίζαις ναυτιλίαις dant <sup>16</sup> σχίζης, <sup>17</sup> ναυτιλίησι,  
Mutat -ι sed per -εσι, aut etiam -εσσι licentia Vatum;  
Α παντὶ ut pro πᾶσι facit <sup>18</sup> πάντεσσιν Homerus.

### Accusativi.

Atticus -η quintæ -ην facit, -εις pluraliter -ης -ας;  
Ut βασιλεῖς <sup>19</sup> βασιλῆς et ἀγνιεῖς reddit <sup>20</sup> ἀγνιᾶς;  
Et <sup>21</sup> Δημοσθέν-η -ην. Dat Ion primæ -ην -εα, Γύγην  
<sup>22</sup> Γύγεα; datque -ω -ουν, sic Ἰω migrat in <sup>23</sup> Ἰοῦν.  
Corripit -ας primæ Doris, ceu <sup>24</sup> τέχνας ἐγείρει.  
-Ους fit -ος -ως, ἐρίφους <sup>25</sup> ἐρίφως; sic <sup>26</sup> παρθέν -ος ex -ους.

- <sup>11</sup> Anthol. Tetrast. <sup>12</sup> Il. ξ. 228. <sup>13</sup> Il. δ. 315. <sup>14</sup> Theoc. Id. ix. 26.  
<sup>15</sup> Anthol. Tetrast. Βαρβάροισι Herod. p. 3. l. 33. <sup>16</sup> Hom. Il. α'. 462.  
<sup>17</sup> Herod. p. 1. l. 10. <sup>18</sup> Il. α'. 288. <sup>19</sup> Aristoph. <sup>20</sup> Demosth. contra  
Mid. <sup>21</sup> Thuc. 244. D. <sup>22</sup> Herod. 3. 28. <sup>23</sup> Δεσπότηας p. 30. l. 9.  
<sup>24</sup> p. 1. l. 16. <sup>25</sup> Theoc. Id. xxi. 1. <sup>26</sup> Id. i. 20. <sup>27</sup> Id. i. 90.

### Dialectus ADJECTIVI.

Adjectiva pares Dialectos Substantivis,  
Per casus parili variatos fine, capessunt.

Flectit Ion <sup>1</sup> -εα ab -εια; τέρεν facit Atticus <sup>2</sup> -εινα.

- <sup>1</sup> εὐρέα, Herod. p. 45. l. 41. <sup>2</sup> Ἀππὸλλον. Ἀργοναυτ.

### Dialectus Comparisonis Irregularis.

	Att.	Ion.	Dor.	Dor.
Ἀγαθός	<sup>1</sup> κρείττων	<sup>3</sup> κρέσσω	<sup>6</sup> κάρρων	<sup>9</sup> Βέντιστος
Μικρός	<sup>2</sup> ἥττων	<sup>4</sup> ἔσσω	<sup>7</sup> μήων	
Μέγας		<sup>5</sup> μέζω	<sup>8</sup> μάσσω	

- <sup>1</sup> Hebr. i. 4. <sup>2</sup> Demost. <sup>3</sup> Herod. 16. 30. <sup>4</sup> 200. 36. <sup>5</sup> 7. 2.  
<sup>6</sup> Plut. Lyeurg. <sup>7</sup> Bion. Id. v. 9. <sup>8</sup> Theoc. Id. xxii. 113. <sup>9</sup> Id. v. 76.



## Dialectus Adjectivi πολύς.

Vox πολὺς in varias mutatur Anomala formas ;  
Perque Heteroclisin, et Dialectos, perque Figuras ;  
Non tantum in metrico, sed et in sermone pedestri.

## Declinatio Poetica.

S. N. Πολ-ὺς. G. -έος. D. ἐῖ. Ac. -ὺν. V. -ύ.

P. N. V. -έες, εῖς. G. έων. D. έσι, -έεσσι. Ac. έας, -εῖς.

Comparatio Figurativa πλείων et πλέων.

Dialectica. πλεῦν I. πλήων D.

## Declinatio Comparativi Gradûs.

Ionica S.N. πλέων, πλέον, <sup>1</sup>πλεῦν. G. <sup>2</sup>πλεῦνος. Ac. <sup>3</sup>πλεῦνα.

P.N. <sup>4</sup>πλεῦνες. G. <sup>5</sup>πλεύνων. Ac. <sup>6</sup>πλεῦνας.

Poetica Ac. <sup>7</sup>πλέας.

Dorica S. N. <sup>8</sup>πλήων. G. πλήονος, &c.

<sup>1</sup> Herod. 60. 35. <sup>2</sup> 26. 38. <sup>3</sup> 350. 33. <sup>4</sup> 22. 2. <sup>5</sup> 276. 35.  
<sup>6</sup> 28. 57. <sup>7</sup> Hom. Il. β'. 129. <sup>8</sup> Bion. Id. v. 3.

## Dialectus Numeralium.

<sup>1</sup> Δύο A. <sup>2</sup> δυῶν I. <sup>3</sup> δυεῖν A. <sup>4</sup> Τέτταρες A. <sup>5</sup> τέσ-  
σερες I. <sup>6</sup> τέτορες D. <sup>7</sup> πίσυρες P. <sup>8</sup> Πέμπτε D. <sup>9</sup> Εἵκατι D.  
<sup>10</sup> Ογδώκοντα. <sup>11</sup> Διζός. <sup>12</sup> τριζός I.

<sup>1</sup> Thuc. A. 82. <sup>2</sup> Herod. 26. 27. <sup>3</sup> Thuc. 255. A. <sup>4</sup> Xenoph.  
<sup>5</sup> Herod. 63. 26. <sup>6</sup> Theoc. Id. xiv. 16. <sup>7</sup> Hom. Od. π'. 249. <sup>8</sup> Herod.  
362. 26. <sup>9</sup> Theoc. Id. iv. 10. <sup>10</sup> Herod. 49. 1. <sup>11</sup> 67. 38. <sup>12</sup> 44. 7.

## Dialectus PRONOMINUM.

	N.	ἐγὼ G.	ἐμοὶ D.	ἐμὲ Ac.	N.V.
S.	<sup>1</sup> Ἐγωγε A.	<sup>4</sup> ἐμεο I.	<sup>8</sup> ἐμὴν D.	<sup>9</sup> ἀμὲ D.	<sup>10</sup> ἄμμε D.
P.	<sup>2</sup> ἐγὼν D.	<sup>5</sup> ἐμεῦ D.			<sup>11</sup> ἄμμε
	<sup>3</sup> ἐγώνη	<sup>6</sup> μεῦ			
		<sup>7</sup> ἐμεόθεν P.			
		<sup>7</sup> ἐμέθεν			
S.	<sup>12</sup> ἄμμες D.	<sup>14</sup> ἡμέων I.	<sup>17</sup> ἄμιν	<sup>20</sup> ἡμέας	
P.	<sup>13</sup> ἡμεις I.	<sup>15</sup> ἄμῶν D.	<sup>18</sup> ἄμιν D.		
		<sup>16</sup> ἡμέων P.	<sup>19</sup> ἄμμι	<sup>21</sup> ἄμμε	

<sup>1</sup> Thuc. 139. C. <sup>2</sup> Theoc. Id. i. 14. <sup>3</sup> Eust. 641. 51. <sup>4</sup> Herod. 34. 32.

- <sup>5</sup> Hom. Ιλ. α'. 88. <sup>6</sup> Theoc. Id. ii. 28. <sup>7</sup> Hom. Ιλ. β'. 26. <sup>8</sup> Theoc. Id. ii. 244. <sup>9</sup> xi. 42. <sup>10</sup> Pind. Ol. Od. ix. Epod. iv. <sup>11</sup> Theoc. Id. viii. 25. <sup>12</sup> Theoc. Id. v. 67. <sup>13</sup> Herod. 57. 24. <sup>14</sup> Hom. Ιλ. γ'. 101. <sup>15</sup> Theoc. Id. ii. 158. <sup>16</sup> Hom. Οδ. ω'. 158. <sup>17</sup> Theoc. Id. v. 105. <sup>18</sup> Id. i. 15. <sup>19</sup> Id. i. 102. <sup>20</sup> Herod. 8. 22. <sup>21</sup> Ηλ. 59.

	N. ου	G. ου	D. οι	Ac. ει	N.A.
S.	<sup>1</sup> Τὸν D. <sup>2</sup> Τύνη <sup>3</sup> Τύγα	<sup>4</sup> σέο I. <sup>5</sup> σεῦ D. τεῦ σέοθεν P. <sup>6</sup> σέθεν	<sup>7</sup> τοῖ D. <sup>8</sup> τῶν <sup>9</sup> τῶν I.	<sup>10</sup> τῇ D. <sup>21</sup> τῷ	<sup>12</sup> ὑμμε D.  D.
P.	<sup>13</sup> ὑμμε D.	<sup>14</sup> ὑμῶν I. <sup>15</sup> ὑμῶν P.	<sup>16</sup> ὑμῶν D. <sup>17</sup> ὑμῶν	<sup>18</sup> ὑμῶν I. <sup>19</sup> ὑμῶν D.	

ὅμοιος ἡμεῶν

- <sup>1</sup> Theoc. Id. i. 2. <sup>2</sup> Hom. Ιλ. ε' 485. <sup>3</sup> Theoc. Id. v. 69. <sup>4</sup> Herod. 5. 18. <sup>5</sup> Theoc. Id. ii. 126. <sup>6</sup> Hom. Ιλ. α'. 180. <sup>7</sup> Theoc. Id. i. 146. <sup>8</sup> 2. 11. <sup>9</sup> Herod. 194. 31. <sup>10</sup> Theoc. i. 15. <sup>11</sup> Id. i. 59. <sup>12</sup> Id. v. 145. <sup>13</sup> Id. v. 111. <sup>14</sup> Hom. Οδ. ν'. 7. <sup>15</sup> Οδ. φ'. 318. <sup>16</sup> Theoc. Id. i. 116. <sup>17</sup> Hom. Οδ. ω'. 109. <sup>18</sup> Herod. 13. 6. <sup>19</sup> Theogn. 1106.

	N.	G. ου	D. οι	Ac. ει
S.		<sup>1</sup> ἑο I. <sup>2</sup> εῦ D. έοθεν P. <sup>4</sup> έθεν		
P.	<sup>4</sup> σφέες I.	<sup>5</sup> σφέων I.	<sup>6</sup> σφι	<sup>7</sup> σφέας I. <sup>8</sup> ψε D.

- <sup>1</sup> Hom. Οδ. η'. 217. <sup>2</sup> Ιλ. ξ'. 427. <sup>3</sup> Ιλ. α'. 114. <sup>4</sup> Phavor. <sup>5</sup> Herod. 8. 9. <sup>6</sup> 2. 1. <sup>7</sup> 2. 21. <sup>8</sup> Theoc. Id. iv. 3.

	N.	G.	D.		N.A.	G.	D.
S.	σα(τι) D.	τεο I. τευ του A.	τεω I. τω A.	P.		τεων I.	τεοις I. τεοισι,
					ἅττα A. (τινα <sup>1</sup> )		

<sup>1</sup> Neut. Pl.

Atticus addit *ι* vocum finibus οὔτος, ἐκεῖνος.

S. N. <sup>9</sup> Οὐτοσὶ <sup>9</sup> αὐτῇ<sup>ι</sup> τουτί. G. <sup>9</sup> τουτουί. D. <sup>9</sup> τουτωί.  
<sup>2</sup> ταυτηί. A. <sup>9</sup> τουτονί. P. N. <sup>9</sup> ταυτί. G. <sup>9</sup> τουτανί, &c.  
 I. <sup>10</sup> τουτέων. I. <sup>11</sup> Ωὔτός <sup>12</sup> ὠὔτοι <sup>13</sup> τωὔτὸ <sup>14</sup> τωὔτῳ <sup>15</sup> τωὔτόν  
<sup>16</sup> Εμεωὔτου <sup>17</sup> Εμεωὔτόν <sup>18</sup> Σεωὔτου <sup>19</sup> σεωὔτῳ, <sup>20</sup> Εωὔτου  
<sup>21</sup> ἐωὔτης <sup>22</sup> ἐωὔτῳ <sup>23</sup> ἐωὔτῃ <sup>24</sup> ἐωὔτόν <sup>25</sup> ἐωὔτῳ. D. <sup>26</sup> Τῆνος  
<sup>27</sup> τῆνα <sup>28</sup> τῆνο <sup>29</sup> τῆνω <sup>30</sup> τῆνώ <sup>31</sup> τῆνον <sup>32</sup> τῆνα <sup>33</sup> τῆναις. <sup>34</sup> ἀμὸς  
<sup>35</sup> τεός <sup>36</sup> ὑμός.

At. Ἐκεῖνοσι. I.

<sup>37</sup> Μὴν vel <sup>38</sup> νὴν legitur proque αὐτὴν, αὐτόν, et αὐτὸ, Αὐτούς, αὐτάς, αὐτά : quibus mutant σφε Poetae.

<sup>9</sup> Aristoph. <sup>10</sup> Herod. 12. 17. <sup>11</sup> 74. 43. <sup>12</sup> 98. 24. <sup>13</sup> 4. 14.  
<sup>14</sup> 2. 30. <sup>15</sup> 26. 43. <sup>16</sup> 9. 50. <sup>17</sup> 10. 33. <sup>18</sup> 11. 11. <sup>19</sup> 29. 17.  
<sup>20</sup> 29. 11. <sup>21</sup> 187. 22. <sup>22</sup> 9. 17. <sup>23</sup> 3. 35. <sup>24</sup> 6. 20. <sup>25</sup> 309. 42.  
<sup>26</sup> Theoc. Id. i. ver. 4. <sup>27</sup> 1. <sup>28</sup> 8. <sup>29</sup> Id. ii. 60. <sup>30</sup> 40.  
<sup>31</sup> Id. 1. 71. <sup>32</sup> Id. ii. 153. <sup>33</sup> Id. ii. 11. <sup>34</sup> Id. v. 108. <sup>35</sup> Id. ii.  
 116. <sup>36</sup> Pind. Pyth. Od. 7. Epod. <sup>37</sup> Theoc. Id. i. 58. 143. <sup>38</sup> 43.  
 151. Eur. Hec. 254.

## Dialectus VERBORUM.

Mutat literulas ferè Verbi, ut Nominis, omnes. Γλῶσσα ut γλῶττα dedit, πλήσσα sic Attica <sup>1</sup> πλήττω, Θάρρει fit <sup>2</sup> θάρσει, ut et ἄρρην fecerit ἄρσην.

<sup>3</sup> Κληῖω à κλείω, velut à κλείς κληῖς Ionis.

Versa βοῆσαι in <sup>4</sup> βῶσαι, in χλωρός ut ante χλοηρός.

Doris et ὀρρώδεῖν <sup>5</sup> ἄρρώδεῖν, εἰκοσι tanquam

Εἵκασι fecit ; sic ὑπακούσω factum <sup>6</sup> ὑπακοίσω,

Μοῦσα ut μοῖσα priùs ; parili verte omnia more.

<sup>1</sup> Mat. xiii. 54. <sup>2</sup> Mat. ix. 2. <sup>3</sup> Herod. p. 46. l. 4. <sup>4</sup> P. 39. l. 6.  
<sup>5</sup> P. 3. l. 19. <sup>6</sup> Theoc. Id. xi. 78.

## Attica.

Attici ε praeponunt ο vel ω, semel atque Futuro,

<sup>7</sup> Ωσε ut <sup>1</sup> ἔωσε, ἄρων in <sup>2</sup> ἐώρων, ὅργα in <sup>3</sup> ἔοργα,

<sup>1</sup> ἐώσαντο, Thuc. 281. D. <sup>2</sup> 35. B. Joh. vi. 2. <sup>3</sup> Hom. Il. β'. 272.



Itque κατάζει uti Codex sacer, in <sup>4</sup>κατεάξει,  
 H, ab α facta, εα sæpe, <sup>5</sup>έάλων ut venit ab ἤλων.  
 Principio geminant ε, ο, α, literulamque sequentem,  
<sup>6</sup>Ἦγεν ut <sup>6</sup>ἦγαγε, ἀγεῖν <sup>7</sup>ἀγαγεῖν dat, et ὤλεν <sup>8</sup>ὄλωλεν;  
 Verbi corripunt penultima membra trimembris  
 Perfecto, ceu insueta ἤλευκα ἐλήλυκα format,  
 Datque ἤληκα <sup>9</sup>ἀλήλεκα; ei quoque pro λε με ponunt,  
 Dant <sup>10</sup>εἴληφα <sup>11</sup>εἴμαρτο insueta λέληφα μέμαρτο.  
 Tempus Syllabici Augmenti auctum, <sup>12</sup>ἤμελλε ab  
 ἔμελλε.

Σ dempto ligat et vocales; ἔρχεσαι <sup>13</sup>ἔρχη,  
 Ἐγένεσθ inque <sup>14</sup>ἐγένου, atque ἠύξασθ migrat in <sup>15</sup>ἠύξω,  
 Ast ἄσω, ὦ, ᾧς vult sibi circumflexa Futurum:  
 Ex ἐλάσω fit <sup>16</sup>ἐλῶ, ἐλάσεις fit <sup>17</sup>ἐλᾶς, per ἰῶ sic  
 Contrahe ἰσω, ἰσομαι per ἰοῦμαι; ceu κομίσω dat  
 Activum <sup>18</sup>κομιῶ, Medium dein dat <sup>19</sup>κομιοῦμαι.  
 Ex -άσαι -ᾶσαι, κατακαυχάσαι velut exit  
 In <sup>20</sup>κατακαυχάσαι. -αις -αι αιεν facit ειας<sup>a</sup>  
 -Ειε -ειαν; βλέψαις <sup>21</sup>βλεψείας datque ποιήσαι  
<sup>22</sup>Ποιήσεις, et τίσαιεν <sup>23</sup>τίσειαν. Et in -των  
 Μάνδανς <sup>24</sup>-τωσαν abit, γραφέτωσαν redde γραφόντων.  
 -Σθωσαν et in -σθων, ut Δεασάσθωσαν <sup>25</sup>Δεασάσθων.

<sup>a</sup> Aor. Æolicus.

<sup>4</sup> Matt. xii. 20. <sup>5</sup> ἐάλωσαν, Jer. viii. 9. κατέαξα, Thuc. 233. C. <sup>6</sup> Luc. x. 34. <sup>7</sup> Act. vii. 5. ἀγαγέσθαι, Thuc. 570. A. <sup>8</sup> Soph. Aj. 920. ἀπολώλει, Thuc. 342. A. ἀπολώλως, Luc. xv. 24. <sup>9</sup> Marc. ix. 13. παρεληλυθώς, Thuc. 40. A. <sup>1</sup> Pet. iv. 3. <sup>10</sup> Apoc. ii. 27. Thuc. 474. D. <sup>11</sup> Hom. Il. φ'. 281. διελέχθαι, Isoc. Pan. pro διαλελέχθαι. <sup>12</sup> Luc. vii. 2. <sup>13</sup> Marc. v. 3. <sup>14</sup> Matt. viii. 19. <sup>15</sup> Luc. xix. 17. <sup>16</sup> Gen. xxxi. 13. <sup>17</sup> Aristoph. p. 130. <sup>18</sup> Eurip. Bac. v. 1352. <sup>19</sup> Thuc. 369. A. <sup>20</sup> Gen. xxi. 15. <sup>21</sup> Rom. xi. 18. <sup>22</sup> Aristoph. p. 340. ὑποστρέψειας, Hom. Il. γ'. 407. <sup>23</sup> Thuc. 562. B. <sup>24</sup> Hom. Il. α'. 42. <sup>25</sup> Lucian. ἀγγελλόντων. Hom. Il. θ'. 518. <sup>26</sup> Plat. 628. κτεινέσθων Herod. p. 264. l. 24.

Ultima et -η sæpe -ει fit, et η penultima -ον aut -ει,  
 Βούλη <sup>1</sup>ut Βούλει, datque à πήθω πήσομαι ortum  
<sup>2</sup>Πείσομαι, in perfecto deinde πέπηθα <sup>3</sup>πέπονθα.

<sup>1</sup> Luc. xxii. 42. ὄψει Matt. xxvii. 4. οἶει Job. xxiv. 12. παρῆξει Luc. vii. 4. <sup>2</sup> Hom. Il. υ'. 127. <sup>3</sup> Luc. xiii. 2. λέλογχα Hom. Od. λ'. 303. ἀ λήχω.

A per et Antithesin facit η; ζᾶς vertitur in <sup>4</sup>ζῆς.  
Propria in impropriam diphthongus it, εἶδει ut <sup>5</sup>ῆδη.

-Ωῖμι vel -οῖμι -ην dat, τιμῶμι φιλοῖμι, <sup>6</sup>φιλοῖην

<sup>7</sup>Τιμῶν; -οῖν ᾧν, δοῖν uti <sup>8</sup>δᾶν.

Et loco ε Perfectum sibi vult ο, πέπεμφα <sup>9</sup>πέπομφα.

Ω loco ε, sic ι in Perfectis, ut <sup>10</sup>ἄωρτο ab ἄερτο

Ex et ἀφείνται <sup>11</sup>ἀφέωνται· εο rarò ex ει fit; ἀνεῖνται

Sic <sup>12</sup>ἀνέονται effert. Legitur creberrima primis

Syncope in Indefinitis; ἐγάμησα ut <sup>13</sup>ἐγημα.

-Εισαν Plusperfecti -εσαν est, velut <sup>14</sup>ἦδεσαν ortum ab

Ἡῖδεισαν; crebro Paragoge dat -θα secundis

Personis, ut <sup>15</sup>ἐφησθα ab ἐφης, οἶδας facit <sup>16</sup>οἶσθα.

<sup>4</sup> Gal. ii. 14. πεινῆν διψῆν Lucian. χρῆται 1 Tim. i. 8. <sup>5</sup> Ἰλ. α'. 70. ἦδεν Joh. i. 31. <sup>6</sup> Hesiod. p. 6. ἐπισχοῖην Hom. Ἰλ. ξ'. 241. <sup>7</sup> Isoc. Areop. ἡβῶν

Hes. Ἔργ. β'. 316. <sup>8</sup> 2 Tim. ii. 7. <sup>9</sup> Thuc. 496. A. <sup>10</sup> Hom. Ἰλ. γ'.

272. Eust. <sup>11</sup> Matt. ix. 5. <sup>12</sup> Herod. xcvi. 19. <sup>13</sup> Luc. xiv. 20. ἔκχεα

Rom. iii. 15. Thuc. 372. B. <sup>14</sup> Thuc. 103. A. ἐστήκεσαν Apoc. vii. 11.

<sup>15</sup> Demost. <sup>16</sup> Deut. ix. 2.

## Ionica.

Tollit Ion Augmentum, ut ἔβησαν ἴβησαν; et auget

Indefinitum Perfecti more secundum,

Unde ταγὼν ἴτεταγὼν. Σ ex -εσαι aut -εσο demit

Aut ασο; ceu φόβεσαι <sup>3</sup>φόβειαι, sic εἴρεσο reddit

<sup>4</sup>Εἴρεο, de φάσο sic <sup>5</sup>φάο fit. Sed tertia format

Singula pluralem per α insertum ante -ται et -το;

<sup>6</sup>Εἴρεται velut εἰρύεται, <sup>7</sup>γευσαίατο versum à

Γεύσαιτο· ex tenui venit aspera, <sup>8</sup>τετρίφαται ceu

Factum à τέτριπται. Σ natum ex -ζω meat in δ,

Σ ex -θω in θ, mutata πεπεισμένοι ἦσαν

Datque <sup>9</sup>πεπείθατο de πείθω; ἐσκευάδατο atque

Format σκευάζω ex <sup>10</sup>ἐσκευασμένοι ἦσαν.

<sup>1</sup> Hom. Ἰλ. α'. 438. δέχθαι 33. οἶχετο Herod. p. 17. l. 36. <sup>2</sup> Hom. Ἰλ. α'. 391. <sup>3</sup> Herod. 10. 29. φαίνεαι 7. 11. <sup>4</sup> 8. 34. <sup>5</sup> Hom. Οδ. π'. 168.

ἐργάσας Herod. 82. 3. <sup>6</sup> Hippoc. κατακεχύεται Herod. 74. 7. <sup>7</sup> 68. 29.

<sup>8</sup> 77. 37. κατεστράφατο 7. 3. <sup>9</sup> Hom. Οδ. β'. 103. <sup>10</sup> Herod. 257. 34.

κεχωρίδαται 37. 22. κεκαδμένος Pind. Ol. Od. i. Ep. 1.

In medio verborum αν et η ει dant εα ; κείντο  
 Ut <sup>11</sup> κέατο ; ἴστανται simili more <sup>12</sup> ἴστέαται fit ;  
 Οἴκηται atque οἴκηνται simul <sup>13</sup> οἰκέαται dant.

<sup>11</sup> Ιλ. ν'. 762. διακέαται Herod. 28. 33.

<sup>12</sup> 82. 25.

<sup>13</sup> 50. 10. et 38. 9.

Tertia pluralis verbi in -μι soluta fit -ασι

Unde τιθεῖσι facit <sup>1</sup> τιθέασι et singula per -σι

Subjunctivi, ἐθέλῃ <sup>2</sup> ἐθέλῃσι. His finibus -ον -μην

Syllaba præmissa -εσκ augmentum sæpiùs aufert ;

Format ἐβάλλετο ceu <sup>3</sup> βαλλέσκετο, et ἦγον <sup>4</sup> ἄγεσκον.

Salvo augmento, ἔλαβονque <sup>5</sup> ἐλάβεσκον ; in -ασκον, α  
 migrat

Primo indefinito, ἔασες producit <sup>6</sup> ἔασκες.

-Ειν -εα Præteritis fit, ut ἦδεν <sup>7</sup> ἦδεα ; sic -ην

Α -μι. Et Perfectis ab -άω η reddit α demptum

K, velut ἔσταότ' ex ἔστηκότα. Crasis et Atthis

Cum brevi et α profert, <sup>9</sup> ἔστᾱσιν ab ἔσταόσιν fit.

Ex -ν -ναιque Infiniti sæpe et -μεναι et -μεν

Cum præeunte brevi, <sup>10</sup> δόμεναι, δοῦναι, <sup>11</sup> ἐλκέμεν ἔλκειν.

-Ἦμεναι ab -εῖν -ῆναι, ut πενθεῖν <sup>12</sup> πενθήμεναι effert :

Ex et ἀριθμηθῆναι <sup>13</sup> ἀριθμηθήμεναι ortus :

Sic ab -έναι, τιθέναι vox facta <sup>14</sup> τιθήμεναι, atque

-Ἦμενος ex -έμενος producta <sup>15</sup> τιθήμενος exstat.

Addita vocalem præcedit ε circumflexam,

Eque φυγεῖν <sup>16</sup> φυγέειν venit, ex et ὄρᾱν <sup>17</sup> ὄρέων fit.

Solvitur ει per εε, ut κείται <sup>18</sup> κέεται. redit ex ου

Sic εο, facta θανοῦνται uti <sup>19</sup> θανέονται. et -ῶνται,

Quanquam ab -αω, ceu dat χρῶνται resoluta <sup>20</sup> χρέ-  
 ονται.

<sup>1</sup> Herod. p. 183. l. 12. ἀνιστέασι 197. 25. Matt. v. 15. διδῶασι Herod. 25. 35. Prov. xxix. 15. σβεννύασι Plat. de Leg. <sup>2</sup> Hom. Ιλ. α'. 580. <sup>3</sup> He-

rod. 341. 43. <sup>4</sup> 39. 17. <sup>5</sup> 166. 40. <sup>6</sup> Hom. Ιλ. τ'. 295. ἐρητύσασκε Ιλ. β'. 189. <sup>7</sup> Herod. 94. 22. ὑπερετίθεα, 198. 22. <sup>8</sup> Hom. Ιλ. δ'. 328.

<sup>9</sup> Herod. 40. 26. ἐσάναι 330. 42. Act. xii. 14. <sup>10</sup> Ιλ. α'. 98. <sup>11</sup> Ιλ. β'. 181. <sup>12</sup> Οδ. τ'. 120. <sup>13</sup> Ιλ. β'. 124. <sup>14</sup> Ιλ. ψ'. 83. <sup>15</sup> Ιλ. κ'. 34. <sup>16</sup> Hom. Ιλ. β'. 393. ἀποφυγέειν Herod. 1. 18. ἀπολέει 9. 17. ἀποθανέει 174. 16.



ἀνεστῆασι Herod. 118. 14. <sup>17</sup> 30. 16. χρέω 40. 28. ἐνορέω 323. 24. ἐπορέωσι 33. 43. προθέω 29. 16. κατεστειώσι 14. 28. διαχρέωνται 18. 26. χρεώμενος 4. 25. <sup>18</sup> 38. 4. ἀπολέεσθαι 216. 30. <sup>19</sup> ἀποθανέονται 160. 2. κερδανόμεν 304. 23. <sup>20</sup> 9. 20. κοιμέονται 78. 12.

## Dorica.

Doris ζω per σδω, σω per ξω, flectere gaudet :  
 Fit φράζει <sup>1</sup>φράσδει, γελάσω vox facta <sup>2</sup>γελάξω ;  
 Eis Thematis facit ες, dat ἀμέλγεις sicut <sup>3</sup>ἀμέλγες.  
 Ein infinito mutabilis, ην facit aut εν·  
 Ex ἔρπειν <sup>4</sup>ἔρπην, θεραπεύειν dat <sup>5</sup>θεραπεῦεν.  
 Σω, ξω, ψω, vult circumflectere prima Futura ;  
 Hinc <sup>6</sup>ἐξῶ, <sup>7</sup>πεμψῶ, <sup>8</sup>δωσῶ. Plurale μεν in μες,  
<sup>9</sup>Πράσσομες ut factum est à πράσσομεν, et μεθα, μεσθα,  
 Vox ἀρχώμεθα sic producitur <sup>10</sup>ἀρχώμεσθα.  
 Tertia mutatur persona σι singula per τι,  
 Φησὶ ut <sup>11</sup>φατὶ, τίθησι <sup>12</sup>τίθητι, δίδωσι <sup>13</sup>δίδωτι.  
 Tertia pluralis casus fit sæpe Dativus  
 Part'cipii ; <sup>14</sup>φαντὶ pro φασὶ, <sup>15</sup>λέγοντι λεγοῦσι.  
 Ut prius ου parit ευ, στοναχοῦσι facit <sup>16</sup>στοναχεῦντι.  
 -Ω circumflexum in -σω migrat, <sup>17</sup>ὄρῶ velut ὄρσω.  
 -N finalis dat -σαν, ut ἦλθον in <sup>18</sup>ἦλθosan exit.  
 -Ησαν in -εν, κοσμήθησαν <sup>19</sup>κόσμηθεν, et -ασι in  
 -Αν mutatur ; et -αν se vertit in -ασι, <sup>20</sup>πέφρικαν  
 Α πεφρίκασι est, et contrā <sup>21</sup>εἴξασιν ab εἴξαν.  
 Crebrō -ας Part'cipii αῖς ; ut ἀκούσας format <sup>22</sup>ἀκού-  
 σαις.

Raro aufertur ι ; λ fit ν, θ τve sequente :

<sup>1</sup> Theoc. Id. i. 102. <sup>2</sup> Id. xx. 1. <sup>3</sup> Id. iv. 3. <sup>4</sup> Id. xv. 26. <sup>5</sup> Tim. Loc. apud Plat. p. 1095. <sup>6</sup> Theoc. Id. xi. 42. <sup>7</sup> Theoc. Id. 141. <sup>8</sup> Id. i. 25. <sup>9</sup> Id. xiv. 3. <sup>10</sup> Id. xvii. 1. <sup>11</sup> Id. xi. 51. <sup>12</sup> Id. iii. 48. <sup>13</sup> Simon. Frag. <sup>14</sup> Theoc. Id. ii. 45. <sup>15</sup> Leonid. apud Plut. Mor. p. 225. <sup>16</sup> Theoc. Id. iii. 48. στορεσεῦντι. Id. vii. 37. ἔχωντι. 70. γελῶντι, Id. i. 9. ὀροῶντι. Id. xxvi. 14. πεινᾶντι. Id. xv. 148. ὠδήκωντι. Id. i. 43. ἐστήκωντι. Id. xv. 82. <sup>17</sup> Id. xxiv. 82. <sup>18</sup> Psal. lxxix. ἐχάζσαν. Lycoph. 21. <sup>19</sup> Hom. Il. γ'. 3. συνάγερθεν Theoc. Id. xxii. 76. <sup>20</sup> Lycoph. 232. <sup>21</sup> Aristoph. An. sc. 3. ver. 5. <sup>22</sup> Pind. Pyth. Od. iv. Ep. 6.

Ποιῶν unde <sup>23</sup> ποῶν; ἐλθε <sup>24</sup> ἐνθε; ac <sup>25</sup> εἴλετο γέντο.

εἴλετο, Féλετο, Féλτο, Féντο, γέντο, γ pro digamma Æol.

<sup>23</sup> Theoc. Id. x. 38.

<sup>24</sup> Id. ii. 24. ἦνθε Id. i. 77. ἦνθομες Id. ii. 143. ἦνθες

Id. v. 51. ἀπενθεῖν Id. xi. 64. ἐξενθῶν Id. xxiii. 36.

<sup>25</sup> Hom. Il. θ'. 43.

## Poetica.

Explicat -ᾱ per -ᾱα, simul -ῶ per -ῶα Poeta,

<sup>1</sup> Ἀσχαλᾱ ἄσχαλᾱα dat, ὄρῶν <sup>2</sup> ὄρόων. Et ab -αῖην  
-Εῖην plurali η demit, φαίημεν ut effert

<sup>3</sup> Φαίμεν sic <sup>4</sup> διακρινθεῖτε à διακρινθείητε.

Inque -εῖω vēr̄sa -ῶ, δαῶ unde <sup>5</sup> δαεῖω; in ἦω  
βῶ <sup>6</sup> βῆω; ab -ῶα Poeta -ῶα producta, uti <sup>7</sup> ζῶειν.

<sup>8</sup> Ἡμβροτες ex ἡμαρτες· ο sæpe præteritis dat,

Sicut <sup>9</sup> ἀγήχα ἀγήοχ', <sup>10</sup> ἔπηνθ' ἐπενήνοθα format.

<sup>1</sup> Hom. Il. β'. 293. ἐλάαν Od. ε'. 290.

<sup>2</sup> Il. α'. 350. ἀντιώωσι Il. φ'. 151.

ἀντιώωσαν Il. α'. 31. κερηκομόωντες Il. β'. 11.

<sup>3</sup> Il. β'. 81.

<sup>4</sup> Il. γ'. 102.

διακοσμηθεῖμεν Il. β'. 126.

<sup>5</sup> Il. φ'. 61. τεθνεῖωτος Il. σ'. 173.

<sup>6</sup> ὑπερβῆω

Il. ι'. 497.

<sup>7</sup> Mus. Her. et Leand. ver. 88. δῶωσι Il. α'. 137.

<sup>8</sup> Il. ε'.

287.

<sup>9</sup> Lev. x. 19.

<sup>10</sup>

Hom. Il. β'. 219.

## Dialectus Verbi Εἰμί.

Εἰμί novas patitur formas: facit Atthis ab ἦ <sup>1</sup> ἦν.

<sup>2</sup> Ἦν et Ionis <sup>2</sup> ἔα; ex ἔε et <sup>3</sup> ἔσκε; et ab εἰσὶν <sup>4</sup> ἔασιν;

<sup>5</sup> Ἦτε <sup>5</sup> ἔατε; ἦσαν <sup>6</sup> ἔσαν; fit et <sup>7</sup> εἰμὲν ab ἔσμεν; ab εἶναι

<sup>8</sup> Ἐμμεναι, atque <sup>9</sup> ἔμεν ε præiens dat <sup>10</sup> ἔωσιν <sup>11</sup> ἔων-  
que, &c.

Doris conjugat εἰμί per <sup>12</sup> ἐμμί; ἔσομαι per <sup>13</sup> ἐσοῦ-  
μαι.

<sup>14</sup> Ἔστι vel εἰσὶ per <sup>14</sup> ἐντί· fit <sup>15</sup> εἰμές ab ἔσμεν; et <sup>16</sup> ἦμες,

Sic fit ab ἦμεν; et <sup>17</sup> εἶμεν et <sup>18</sup> ἦμεν et ἦμες ab εἶναι;

Proque ἦ crebrius <sup>19</sup> ἦς, proque ὄντα reponitur

<sup>20</sup> εὔντα;

<sup>1</sup> Joh. i. 1.

<sup>2</sup> Herod. 60. 37.

<sup>3</sup> 51. 10.

<sup>4</sup> 16. 33.

<sup>5</sup> 164. 22.

<sup>6</sup> 8. 6.

<sup>7</sup> 27. 2. Aret. p. 6. l. 22.

<sup>8</sup> Hom. Il. δ'. 299.

<sup>10</sup> Aret. p. 58. l. 12.

<sup>11</sup> Herod. p. 4. l. 43. εἰούσης 8. 6. εἶντα 4. 28. εἶουσι 8. 4. εἶοντας 3. 35.

<sup>12</sup> Theoc. Id. xx. 32.

<sup>13</sup> Hom. Il. β'. 393.

<sup>14</sup> Theoc. Id. i. 17. et iv. 52.

<sup>15</sup> Id. ii. 5. sic ὄμες. Id. xv. 9.

<sup>16</sup> Id. xiv. 29.

<sup>17</sup> Theog. 954.

<sup>18</sup> Theoc.

Id. iii. 8. et vii. 86. 141.

<sup>19</sup> Id. ii. ver. 90. 92. 124, &c.

<sup>20</sup> Id. ii. 3.

Ex ἔσεται <sup>21</sup> ἔσται, εἴητε <sup>22</sup> εἴτε, εἴησαν fit et <sup>23</sup> εἶεν.

Ex insueto ἡμῶν visum est formari ἔσο et ἔστω,

Unde vice ἔστω, σ dempto, mirum imperat <sup>24</sup> ἤτω.

Ex εἰς <sup>25</sup> ἑσσί; ἦν <sup>26</sup> ἦα; ἦ <sup>27</sup> ἦε et ubique Poetae

Despiciunt Analogas dominata licentia leges.

<sup>21</sup> Matt. v. 21. Hom. Il. α'. 136. <sup>22</sup> Od. φ'. 195. <sup>23</sup> Il. β'. 373. <sup>24</sup> Psal. civ. 31. <sup>1</sup> Col. xvi. 22. contra legitur Imperf. ἦσθην pro ἦτην Il. ε'. 10. <sup>25</sup> Il. α'. 178. <sup>26</sup> Od. φ'. 93. <sup>27</sup> Od. θ'. 128.

## Dialectus Nominum Verbalium.

Verbales pariunt Dialectica Tempora formas;

<sup>1</sup> Πομφός, <sup>2</sup> ἀρωγός, <sup>3</sup> ἐδητύς, <sup>4</sup> ἐδωδὴ, <sup>5</sup> ὄρμος, et <sup>6</sup> ᾠδή.

<sup>1</sup> Hipp. <sup>2</sup> Il. δ'. 235. <sup>3</sup> Il. α'. 469. <sup>4</sup> Od. ξ'. 193. <sup>5</sup> Il. α'. 435. <sup>6</sup> Hom. Hym. in Apollon. ver. 20.

## Dialectus Præpositionum.

His crebrò Atthis <sup>1</sup> ἐνὶ, <sup>2</sup> ξὺν, <sup>3</sup> ἐς; his <sup>4</sup> προτὶ vel <sup>5</sup> ποτὶ Doris:

<sup>6</sup> Εἰν et <sup>7</sup> ὑπεῖρ, <sup>8</sup> ἀπαὶ; et <sup>9</sup> παρὰῖ usa Poësis <sup>10</sup> ὑπαί-  
que,

Dorica præpositi μετὰ per <sup>11</sup> πεδ' versio mira est.

<sup>1</sup> Il. α'. 30. <sup>2</sup> Theoc. 109. B. <sup>3</sup> 5. B. <sup>4</sup> Il. γ'. 116. <sup>5</sup> Theoc. Id. i. 24. <sup>6</sup> Il. ε'. 160. <sup>7</sup> Il. ψ'. 227. <sup>8</sup> Il. λ'. 663. <sup>9</sup> Od. α'. 306. <sup>10</sup> Il. β'. 44. <sup>11</sup> πεδέρχομαι. Theoc. Id. xxix. 25. Pind. Nem. Od. 7. Ant. 4. πεδάμειψαν Ol. Od. 12. Ant.



# Particulæ Dialecticæ.

## Atticæ.

δευρὶ huc, Nub. pro δεῦρο  
 τῆτες hoc anno, Nub.  
 τήμερον hodie, Plut. pro  
 σημερον  
 ὧδ' ibi, Plut.

} Arist.

## Ionicæ.

ἀτρεκέως verè, Hom. Ιλ. β'. 10. pro  
 ἀτρεκῶς.  
 ἐθεύτεν hinc. 1. 26. pro ἐντεῦθεν.  
 κῆ quò, 9, 8. pro πῆ. [γεθος].  
 μέγαθος valdè, 67, 20. pro μέ-  
 ὄως postquam, 266. 25. pro  
 ὅπως.

} Herod.

## Doricæ.

ἅμα simul Id. xi. 39. pro  
 ὁμοῦ.  
 ἅμος quando, Id. i. 25.  
 ἥμος.  
 ἀνίκα quando, Id. xxiii.  
 30. pro ἡνίκα.  
 αὐτόγα hic profectò, Id.  
 xi. 16. pro αὐτόγε.  
 ἐνδοῖ intus, Id. xv. 1. pro  
 ἐνδον.  
 ἰπείκα postquam, Id. xviii.  
 56. pro ἰπείκε.  
 μὰν quidem, Id. i. 71. pro  
 μὴν  
 ὅκα quando, Id. i. }  
 66. } pro ὅτε.  
 ὅκα id, Id. i. 87. }

} Theoc.

ὅπα ubi, Id. iv. 24. pro  
 ὅπη.  
 ὀπάνικα quando, Id. xxiii.  
 33. pro ὀπηνίκα.  
 ὀππα unde, Id. xxii. 11.  
 pro ὀπη.  
 ὀππόκα quando, Id. v. 98.  
 pro ὀππότε.  
 πα quò, Id. iv. 3. pro πῆ.  
 παντᾶ penitus, Id. viii.  
 51. πάντη.  
 πλάν praterquam, Id. }  
 xiv. 53. pro πλήν. } Theoc.  
 πόκα unquam, Id. viii. 15.  
 pro ποτέ.  
 πόταγε age, Id. i. 62. pro  
 πρόσταγε.  
 πρᾶν nuper, Id. ii. 115.  
 pro πρῶην.  
 τᾶμος tunc, Id. xiii. 27.  
 pro τῆμος.  
 τανίκα tunc, Id. i. 17. pro  
 τήνικα.  
 τῆδες hòc anno, Schol. in Aristoph.  
 Acharn. l. i. 15.  
 τηνεῖ illic, Id. i. 106. pro }  
 ἐκεῖ. }  
 τηνόθε idem, Id. viii. 44. } Theoc.  
 τόκα tunc, Id. vii. 154. }  
 pro τότε.

## Poeticæ.

ἄλλυδις alibi, Ιλ. λ'. 486. pro ἄλλοτε.  
 ἄμυδις simul, Ιλ. ι'. 6. pro ἅμα.  
 ἐμπροσθεν coram, Theoc. Id. ix. 6.  
 pro ἐμπροσθεν.

## Figura Poetica.

<sup>1</sup> Syllaba si fuerit decisa aut reddita voci  
Per Dialectum, perque Figuram, à fine retrorsum  
Fert tonum : <sup>2</sup> abit cum fine tonus, si vox sine  
flexu est.

Ante <sup>3</sup> -μεν Infiniti accentum ponit Ionis.

<sup>4</sup> Subjunctivam adhibere Licentia Præpositivæ,  
Et contrà solet : <sup>5</sup> Hæc, ὅς, ὅ, pro se mutua trans-  
fert ;

<sup>6</sup> Duplat vel tollit medias pro carminis usu ;

<sup>7</sup> Tollendam servat vocalem vocis hiulcæ.

<sup>8</sup> P medium vult vocalem alternare propinquam.

<sup>9</sup> Sæpe B antè locat melior sonus ordine quovis.

<sup>10</sup> Consona Præpositi vocali orbata, sequenti  
Fit similis : <sup>11</sup> παρὰ trunca tonum de fine retorquet.  
Initio ante <sup>12</sup> ε vel ει servile frequenter <sup>13</sup> ε præfit.

Addita <sup>14</sup> -φιν -φι novat finem : Neutrum -ος facit  
<sup>15</sup> εσφι,

<sup>16</sup> -Ος sed ὅφι obliquis ; <sup>17</sup> -ον <sup>18</sup> α sic versum ; <sup>19</sup> αυς  
fit et αυφι.

<sup>20</sup> Producitque breves vocales metricus ictus.

<sup>1</sup> μουσάων, Ιλ. α'. 604. φθίμενος, Ιλ. θ'. 359.

<sup>2</sup> ἀλλ' οὐκ, Ιλ. α'. 24.

<sup>3</sup> ἐλκέμεν, Ιλ. β'. 181.

<sup>4</sup> εἰλήλουθας, Ιλ. α'. 202.

<sup>6</sup> διὰ μαντοσύνην τὴν οἱ

πόρε Φοῖβος, Ιλ. α'. 72. ὃς μὲν πεινᾷ, ὃς δὲ μεθύει, 1 Cor. xi. 21.

<sup>8</sup> ἐδόεισε,

Ιλ. α'. 53. ἔριψε, Hym. Merc. 79.

<sup>7</sup> ἀπόειπε, Ιλ. α'. 515.

<sup>8</sup> ἔπραθον,

Ιλ. α'. 125. Ιλ. σ'. 454.

<sup>9</sup> μέμβλωκε, Ιλ. δ. 11. μέμβλεται, Ιλ. τ. 543.

<sup>10</sup> ὑββάλλειν, Ιλ. τ'. 80. ἐκάμμυσαν, Act. xxviii. 7.

<sup>11</sup> παρ Ζηνί, Ιλ. δ'. 1.

<sup>12</sup> ἐέλδωρ, Ιλ. α'. 41. εἰκόσι, Ιλ. α'. 309.

<sup>13</sup> ἔειπε, Ιλ. β'. 194.

<sup>14</sup> στρατόφιν,

Ιλ. κ'. 347. <sup>15</sup> στήθεσφιν, Ιλ. λ'. 448.

<sup>16</sup> μελεδωνόφι.

<sup>17</sup> ὀστεόφιν,

Οδ. μ'. 45. <sup>18</sup> ἐσχαρόφιν, Οδ. ε'. 59.

<sup>19</sup> ναῦφι, Ιλ. θ'. 474.

<sup>20</sup> Διὰ μὲν

ἄρ' ὡσπηρος, Ιλ. δ'. 135. Ἄρες, Ἄρες, Ιλ. ε'. 31.

• a Gen. Dat. Sing. et Plur. sæpissime.

## SYNTAXIS.

QUUM linguae fere sit Graecae cognata Latina,  
Plerumque alterutri generalis regula servit.

## (a) CONCORDANTIA.

<sup>1</sup> Singula Graecismus *neutris pluralibus* addit  
Verba, <sup>2</sup> et nonnunquam jungit plurale duali,  
<sup>3</sup> Saepè Relativo tribuit casum Praeentis.

<sup>1</sup> θ. 329. οὐκ ἀρετὰ κακὰ ἔργα, (evil deeds do not profit).

<sup>2</sup> E. 10. τὼ δὲ τάχ' ἐγγύθεν ἦλθον, (but they two quickly came near.)

<sup>3</sup> Thuc. ἄγων ἀπὸ τῶν πολέων, ὧν ἐπεισε, στρατίαν, (leading an army from the cities which he persuaded to join him.)

Her. ὑπὲρ τῶν Ἑλλήνων . . . τῶν συ δουλώσας ἔχεις.

In Possessivis sua <sup>1</sup> Primitiva latere  
Saepè solent, casu quibus Adjectiva ligantur.

<sup>1</sup> Soph. τὸ σὸν μόνῃς δώρημα, (the gift of thee alone—for σου.)

## (b) REGIMEN.

Articuli.

Præpositivus ó vocis, cui præfigitur, affert

<sup>1</sup> Emphasin, et ponit <sup>2</sup> discrimen, obitque <sup>3</sup> relati  
Nominis officium, et <sup>4</sup> personam subnuit et <sup>5</sup> rem.  
Quin, cum præposito et casu, pro <sup>6</sup> nomine servit.  
Respondet voci *hic* <sup>7</sup> ó μὲν, *ille* ó δὲ Græca Latinæ.

<sup>1</sup> Joh. i. 1. ἐν ἀρχῇ ἦν ó Λόγος, (the Word, i. e. Christ called The Word, was in the beginning.)

Joh. x. 11. ἐγώ εἰμι ó ποιμὴν ó καλός, (I am the good shepherd.)

<sup>2</sup> Mat. iii. 1. Ἰωάννης ó βαπτιστής, (John, the Baptist.)

<sup>3</sup> Mat. x. 3. Ἰάκωβος ó τοῦ Ἀλφαίου, (James, the son of Alpheus.)

<sup>4</sup> οἱ σοφοί (wise men.)

<sup>5</sup> Isocr. τὰ τοῦ πολέμου (war and every thing belonging to it.)

<sup>6</sup> Joh. xi. 19. πρὸς τὰς περὶ Μάρθαν (to Martha and the women with her.)

<sup>7</sup> τοὺς μὲν ἐπῆνε, τοὺς δ' ἐκόλαζεν (these (hos) he praised, but those (illos) he punished—or, some he praised, but punished others.)



Casus si recti duo verbo utrinque cohærent,  
Præditus <sup>1</sup> articulo præit, et postponitur orbus.  
Neutrum <sup>2</sup> Adjectivum, sermonis <sup>3</sup> clausula, vel vox  
<sup>4</sup> Technica, flecti <sup>5</sup> et nescia, vel Modus <sup>6</sup> Infinitus,  
Vim substantivi similem consciscit et usum,  
Queis Græci articulum soliti præponere neutrum.

<sup>1</sup> Joh. i. 1. Θεὸς ἦν ὁ Λόγος, (the Word was God.)

ὁ σοφὸς μόνος πλούσιος, (the wise man is the only rich man.)

<sup>2</sup> τὸ δίκαιον κάλον, (justice is honourable.)

<sup>3</sup> τὸ πότε δεῖ λέγειν διδάσκέ μέ (teach me *the point* "when I should speak;"—πότε δεῖ λέγειν stands as an Acc. with τὸ after διδάσκει.)

<sup>4</sup> Dem. τὸ δ' ὑμεῖς ὅταν εἰπῶ, τὴν πόλιν λέγω (but whenever I say "you", I mean the state; when I use *the* expression "you.")

<sup>5</sup> τὸ δὲ ὅπως, τοῦτο λέγε, (but "how", tell us this.)

<sup>6</sup> τὸ θανεῖν οὐ πικρόν (death is not bitter.)

## (b) REGIMEN.

### (1.) Accusativi.

Proprius <sup>1</sup> Activis Accusativus adhæret :

Quem interdum Activus sensus <sup>2</sup> neutralibus addit.

<sup>1</sup> οἱ Ἕλληνες ἐνίκησαν τοὺς Πέρσας (the Greeks conquered the Persians.)

<sup>2</sup> τίς ἂν τὰδε γηθήσειεν ; (who would feel joy at these things—sc. who would like, or enjoy, these things.)

Aj. φρονούντα γάρ νιν οὐκ ἂν ἐξέστην ὅκνω (in his senses I should not have avoided him, lit. got out of his way.)

<sup>1</sup> *Dico* vel <sup>2</sup> *facio* quartum cum voce notanti  
Vel *bene* vel *male*, seu res seu persona sit, optat.  
Hinc, multis quartum *persona* reduplicat et *res*,  
Ut <sup>3</sup> *doceo*, <sup>4</sup> *celoque*, <sup>5</sup> *rogo*, *induo* <sup>6</sup> et *exuo*, <sup>7</sup> *privo*.

<sup>1</sup> ἀπόντα κακῶς λέγειν, παρόντα καλῶς (to speak *ill* of the absent, *well* of the present.)

<sup>2</sup> Mat. v. 44. τοὺς μισοῦντας καλῶς ποιεῖν (do good to them that hate you.)

<sup>3</sup> ἐδίδαξε τοὺς μαθητὰς τὴν σωφροσύνην (he taught his disciples temperance.)

<sup>4</sup> Soph. οὐδὲν γάρ σε δεῖ κρύπτειν μ' ἔτι (for you should conceal nothing from me any longer.)

<sup>5</sup> Herodot. αἰτρεῖ Ἀμασιν θυγατέρα (he asked Amasis for his daughter.)

<sup>6</sup> Xen. C. τὸν μὲν ἑαυτοῦ (sc. χιτῶνα) ἐκείνον ἡμφίεσε, τὸν δὲ ἐκείνου αὐτὸς ἐνέδυ (he clothed the other in his own garment, and put on the other's himself.)

<sup>7</sup> A. 275. μηδὲ σὺ τὸν δ', ἀγαθὸς περ ἔδω, ἀποαίρεο κόρην (nor do thou, brave though thou art, take away the damsel from this man.)

<sup>1</sup> Ex duplici Activo adsciscunt Passiva secundum.

<sup>1</sup> ἐδιδάχθησαν οἱ μαθηταὶ τὴν σωφροσύνην (his disciples were taught temperance.)

Prom. V. σκῆπτρον τιμᾶς τ' ἀποσυλᾶται (he is plundered of sceptre and honours.)

Her. τὸν γαυλὸν ἀπαιρεθέντες (having had the vessel taken from them.)

Thuc. Νεωστὶ ἐτύγχανε πεπραγμένος τοὺς φόρους (he happened to have lately had the tribute exacted from him.)

*Cognato quartum sensu Neutralia quærun.*

*Quo spatium exactum quoque motûs verba notabunt.*

Phil. νοσεὶ νόσον ἀγρίαν (he is sick of a violent sickness.)

βίον ζῆ (he lived a life.)

πόλεμον πολεμήσομεν (we will wage war.)

Phoen. ἀρὰς ἀρᾶται παισὶν ἀνοσιωτάτας (he imprecates the most impious curses on his children.)

N. 219. ποῦ τοι ἀπειλαὶ Οἷχονται τὰς Τρωσὶν ἀπείλεον νῆες Ἀχαιῶν (whether, forsooth, are gone the threats, which the sons of the Greeks threatened against the Trojans?)

Æsch. πῆδημα κοῦφον ἐκ νεῶς ἀφήλατο (he leapt a light leap from the ship.)

Aj. ἐξοδοὺς ἔρπειν κενάς (to go on a needless journey.)

Aj. πηδῶντα πέδια (bounding over the plain.)

Od. Θ. κλίμακα δ' ὑψηλὴν κατεβήσατο (she descended the lofty ladder.)

Aj. σύ τ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν (and thou, who dost career the lofty heaven.)

γ. 71. πόθεν πλείθ' ὑγρὰ κελευθα (whence are you sailing over the watery paths.)

## (b) REGIMEN.

### (2.) Dativi.

Cui fit <sup>1</sup> vel cui *contingit* quodcunque, Dativus

Monstrat: quem vult et *directio proximitasque*.

Hinc, quæque aut similis vox aut contraria sensu

Omnibus his: <sup>2</sup> *placeo*, <sup>3</sup> *auxilior*, <sup>4</sup> *do*, <sup>5</sup> *pareo*, <sup>6</sup> *credo*,

<sup>1</sup> ὁ ἥλιος λάμπει μόνον τοῖς βλέπουσι (the sun shines only to or for those who see, and not for the blind.)

Heracl. οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας (there is not to children a more honourable reward than this.)

οἰμιλεῖτε τοῖς ἀγαθοῖς (associate with the good.)

<sup>2</sup> ἡ ἀπόκρισις ἀρέσκει μοι μᾶλλον (the answer pleases me more, causes more pleasure in me, v. to me.)

<sup>3</sup> ὡς τοῖς θανοῦσι πλοῦτος οὐδὲν ὠφελεῖ (for wealth is no benefit to the dead.)

<sup>4</sup> δός μοι φανῆναι ἀξίῳ (grant to me to appear worthy.)

<sup>5</sup> B. 50. αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσε (but he gave orders to the shrill-voiced heralds.)

<sup>6</sup> σπονδαῖς πεποιθώς (trusting to treaties, feeling confidence in treaties.)

<sup>1</sup> *Utilis*, et <sup>2</sup> *facilis* <sup>3</sup> *suaavisque* et talia <sup>4</sup> multa—  
Hinc <sup>5</sup> *coëo*, <sup>6</sup> *pugno*, <sup>7</sup> *sequor*, <sup>8</sup> *exprobroque*, <sup>9</sup> *pre-*  
*corque*,  
<sup>10</sup> *Hortorque* et <sup>11</sup> *dico*, <sup>12</sup> *vicinus*, <sup>13</sup> *idoneus*, <sup>14</sup> *idem*,  
<sup>15</sup> *Cognatus*, sibi vult subjungere jure Dativum.

<sup>1</sup> ἐν δεῖ μόνον σοι (one thing is needful for you.)

<sup>2</sup> χαλεπόν σοι τοῦτο ποιεῖν (it is difficult for you to do this.)

<sup>3</sup> τὸδε πᾶσι φίλον καὶ ἡδὺ (this is agreeable and pleasing to all.)

<sup>4</sup> ἀγαθὸν ἐστι τῷ ἀνθρώπῳ (it is good for man.)

<sup>5</sup> ὁμιλεῖτε τοῖς ἀγαθοῖς (associate with the good, amongst, or in the midst of the good.)

<sup>6</sup> μάχεσθαι τῷ πολεμίῳ (to fight with the enemy.)

<sup>7</sup> εἰπόμεσθα δεσπότη (we followed our master.)

<sup>8</sup> οὐ τοῖς ἄρχειν βουλομένοις μέμφομαι (I do not blame those who wish to rule.—I call it no fault in those who wish to rule.)

<sup>9</sup> εὔχοντο θεοῖς (they prayed to the gods.)

<sup>10</sup> παραινῶ σοι μαθεῖν γράμματα (I exhort you to study literature, i. e. I recommend to you.)

<sup>11</sup> τοῖς εἰδόσιν λέγω (I speak to men acquainted with what I say.)

<sup>12</sup> παρόντι πλησία τῇ νυμφίῳ (near to her consort, who was by.)

<sup>13</sup> ὥς πρέπει δούλοις λέγειν (as far as is becoming in slaves to speak.)

<sup>14</sup> οὐ γὰρ σὺ τύπτει τὰς ἴσας πληγὰς ἐμοί; (are not you struck the same blows as I am—blows equal to me, or mine.)

<sup>15</sup> ἀδελφὰ δ', ὥς ἔοικε, τούτοιςιν φορεῖ (he receives, as it appears, what is akin to these things.)

N.B. Most of the examples can be so translated as to introduce to or for, the usual signs of the Dative. Many also admit of the more literal signs, in, at. Cf. Compend. p. 45.

*Passiva* <sup>1</sup>, inde -τέον, <sup>2</sup> *instrumentumque modusque*  
*Et causa*, hinc <sup>3</sup> *utor*, verba <sup>4</sup> *affectusque*, Dativum.

<sup>1</sup> ὁπλισμένος τοῖς αὐτοῖς Κύρῳ ὅπλοῖς (armed with the same armour as Cyrus.)

εἰρήνης ἐπιθυμητέον ἐστὶν ἀνθρώποις (men should be desirous of peace, i. e. a desire for peace should belong to, or be in, men.)

<sup>2</sup> τῷ σκήπτρῳ ἐλάσασκεν (he struck him with his sceptre.)

βία εἰσῆλθον (they entered by violence.)

φόβῳ ἀπῆλθον (they departed from fear.)

<sup>3</sup> χρῆσθαι τύχῃ κακῇ (to experience evil fortune.)

<sup>4</sup> θαυμάζω δὲ τῇ τε ἀποκλείσει μου τῶν πυλῶν καί... ..

οὐ φθονεῖτε τούτῳ τῆς δυνάμεως (do not envy this man on account of his power, i. e. feel envy towards or at him.)

οὐθ' ἡδομαι τοῖσδ', οὐτ' ἐπάχθομαι κακοῖς (I feel neither joy nor grief in or at these calamities.)

Anab. χαλεπῶς φέρω τοῖς παροῦσι πράγμασι (I sorrow in, or I am grieved at the present state of affairs.)

χαλεπαίνειν τοῖς ἀρχομένοις.



## (b) REGIMEN

## (3). Genitivi.

Gignendi in casu est <sup>1</sup> *Pars totius*, est et <sup>2</sup> *Origo*.

<sup>3</sup> Nomina si duo concurrant in dispare sensu,  
Posterius solet in casu servire secundo.

<sup>1</sup> Thuc. 1. αὐτὸς ἤθελε τῶν μενόντων εἶναι (he himself volunteered to be one of those who remained.)

<sup>2</sup> Pr. V. Ἡρᾶς ἀλατείαι (wanderings, sent by Juno—i. e. of which Juno was the origin.)

<sup>3</sup> πόθος υἱοῦ (son's regret.)

πόθος υἱοῦ (regret for a son.)

ليتائ θεῶν (prayers to the gods.)

πύργος θανάτου (a tower against death.)

ἐν ἀποβάσει τῆς γῆς (in the landing upon the coast.)

ἐς τοῦτο ἀνάγκης (to this degree of necessity.)

Hæc fere, *Participo*, <sup>1</sup> *incipioque*,—<sup>2</sup> *egeo*, *appeto*,  
*parco*—

<sup>3</sup> *Æstimo*, *vendo*, *emo*, *muto*—*averto*, <sup>4</sup> *libero*, *servo*,

<sup>1</sup> Med. ξυλλήψομαι δὲ τοῦδε σοι κἀγὼ πόνου (I too will take part in this labour with you.)

Or. αἰσχύνομαι σοι μεταδίδους πόνων ἐμῶν—

Dem. ἀρχομαι λόγου (I begin a speech.)

<sup>2</sup> Prom. V. ταῦτα δεῖ μακροῦ λόγου εἰπεῖν (these things require a long speech to tell them.)

εἰρήνης ἐπιθυμητέον ἐστιν ἀνθρώποις—

ὅς πολέμου ἔραται—

Hes. φείδεο σίτου (be sparing of corn.)

<sup>3</sup> X. C. πόσου ἂν πρίαο ὥστε τὴν γυναῖκα ἀπολαβεῖν (at what price would you purchase the recovery of the woman.)

δραχμῆς ἀγοράζειν τι (to purchase any thing for a drachm.)

Dem. εἰ τοσούτου τιμᾶσθε (if you think it worth so much.)

τεύχε' ἄμειβεν Χρύσεια χαλκείων, ἑκατόμβοι' ἐννεαβοίων (he exchanged arms of gold for arms of brass, arms worth a hundred oxen for arms worth nine.)

μηδ' ἀνταλλάξασθαι μηδεμίας χάριτος . . . τὴν εἰς τοὺς Ἕλληνας εὐνοίαν.

<sup>4</sup> M. 402. Ζεὺς κῆρας ἄμυνε Παιδὸς ἐοῦ (Jup. averted the fates from his son.)

Phæn. νόσου τήνδ' ἀπαλλάξω χθόνα (I will deliver this land from the plague.)

S. Phil. τῆς νόσου πεφευγέναι (to escape from the disease.)

X. A. ὁ ἀσκὸς ἔξει δύο ἀνδράς τοῦ μὴ καταδύναι (the skin will keep two men from sinking.)

A. 210. λήγ' ἐρίδος (cease from strife.)

Isoc. παύω σε τῆς ὑβρέως (I stop you from your insolence.)

X. A. δῖεσχον ἀλλήλων . . . ὥς τριάκοντα στάδια (they were distant from one another about 30 stades.)

Thuc. διαμαρτάνω τῆς ὁδοῦ (I miss the way.)

*Desino, disto, deerro*—<sup>1</sup>*excello, guberno, secundum.*

<sup>1</sup> Παλαμήδης ὑπέρεσχε τῶν ἐφ' ἑαυτοῦ σοφία (Palamedes surpassed the men of his time in wisdom.)

βασίλευε τῶν σεωῦτοῦ (reign over—be king of—your own people.)

*Regula pro casu* <sup>2</sup>*abso-que-luto*, <sup>3</sup>*com-que-parato*,  
*Casu et* <sup>4</sup>*nascendi*, genitivum Græca gubernat.

<sup>2</sup> Math. ix. 33. ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφὸς (when the devil was cast out, the dumb spake.)

<sup>3</sup> μείζων σου εἰμί (I am greater than thou.)

οὐδὲν πλεόν μοι σοῦ μέτεστιν ἡμερᾶς—

οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας—

οὐδὲν κάκιον τοῦ χαλεπαίνειν—

<sup>4</sup> Τελαμώνος ἐγεννήθη ὁ Αἴας (Ajax was the son of Telamon.)

## (b) REGIMEN

*Casuum variorum.*

Tres casus regere *imperium* variante jubetur

Sensu ; ut plura—at cuique aliàs sua regula servit.

- |        |   |  |
|--------|---|--|
| ἄρχω   | { | ἄρχειν Μήδων (to be commander of the Medes.)   |
|        |   | ἄρχειν Μήδοις (to give commands to the Medes.)   |
|        |   | ἄρχειν Μήδους (to command the Medes.)  |
| ἀνάσσω | { | λ. 275. Καδμείων ἡγασσε (he was king of the Cadmeans.)   |
|        |   | A. 180. Μυρμιδόνεσσιν ἄνασσε (rule the Myrmidons, i. e. issue regal orders to the Myrmidons.)        |
|        |   | Eur. Ζεὺς πάντ' ἀνάσσει (Jupiter rules all things.)  |
| κρατέω | { | Thuc. 1. τῶν πλείστων ἐκράτησαν (they got possession, or became masters, of most.)                   |
|        |   | π'. ἀνδράσι τε κρατέουσι καὶ ἀθανάτοισι θεοῖσι (they rule both men and immortal gods.)               |
|        |   | E. Phœn. τοὺς σοὺς θρόνους κρατοῦσιν (they shall possess, or hold as masters, thy throne.)           |
| ἀμύνω  | { | ἀμύνεμεν οὐκ ἐθέλουσι Νηῶν (they will not defend the ships, i. e. drive (the enemy) from the ships.) |
|        |   | ἀμύνειν Τρώεσσι (to assist the Trojans, i. e. to repel (the enemy) for the Trojans.)                 |
|        |   | ἀμύνασθαι πολεμίους (to repel the enemy, i. e. to drive away the enemy for oneself.)                 |

## (1). Genitivi vel accusativi.

*Sensús verba* ligat syntaxis Græca secundo :

Quarto etiam,—quarto semper sed verba videndi.

Sic *obliviscor meminique* et plurima verba,

*Ceu comedo, bibo, do, partis* voluere secundum.

Act. xxii. 7. ἤκουσα φωνῆς (I heard a voice.)

Act. xxvi. 19. ἤκουσα φωνήν (I heard a voice.)

Anthol. ὀσφραίνεται οἶνου (he smells wine.)

ὀσφραίνεται κρέας (he smells flesh.)

Pyth. *ιχθύων μὴ γεύεσθαι* (not to taste fish.)

Joh. ii. 9. *ἐγεύσατο τὸ ὕδωρ* (he tasted the water.)

*νεκροῦ μὴ ἅπτεσθαι* (not to touch a dead body.)

O. 127. *ἡ δ' ἐπέεσσι καθάπτετο θοῦρον Ἄρηα* (she touched, or, attacked impetuous Mars with her words—reproached him.)

*αἰσθάνεσθαι ἐπιβουλῆς* (to perceive a plot.)

*ἐπιλήσομαι αὐτοῦ* (I shall be forgetful of him.)

*ἐπελάθου τι ὧν ἐβούλου εἰπεῖν*; (did you forget any thing of what you wished to say?)

*μνημονένος ὧν ἔπραξε* (remembering what he did.)

*μνημονεύειν πολλὰ τῶν παρεληλυθότων πόνων* (to remember much of past labours.)

<sup>1</sup> Sortior, <sup>2</sup> accuso, <sup>3</sup> damno, <sup>4</sup> absolvo, <sup>5</sup> impleo, <sup>6</sup> privo,

<sup>7</sup> Consequor, et <sup>8</sup> fruor, et <sup>9</sup> fallor, cum <sup>10</sup> negligo <sup>11</sup> curo,

<sup>12</sup> Mirror, sæpe secundum, aliquando regentia quartum.

<sup>1</sup> Æ. C. *ἀλλ' οὔτε μὴ λάχωσι τοῦδε συμμάχου* (but they shall not receive this man, (i. e. me) as an ally.)

Arist. *ἔλαχε ἔδραν* (he was allotted a seat.)

<sup>2</sup> *γράφομαί σε φόνου* (I accuse you of murder.)

*κατηγορῶ σου ψεύδους* (I accuse you of falsehood, i. e., I charge falsehood against you.)

<sup>3</sup> *καταγινώσκειν φόνου* (to declare guilty of murder.)

*καταγινώσκειτε αὐτοῦ δεσμόν* (you condemn him to chains, i. e. you pass upon him sentence of imprisonment.)

<sup>4</sup> *ἀπολελυμένος τῆς αἰτίας* (acquitted of the charge.)

*οὐκ ἀπολύει τοῦτο τὴν αἰσχυνὴν* (this does not acquit us of the disgrace, i. e. does not wipe away the disgrace.)

<sup>5</sup> 2 Tim. 1. *πληροῦμαι χαρᾶς* (I am filled with joy.)

Col. 1. *ἵνα πληρωθῇτε τὴν ἐπίγνωσιν* (that ye may be filled with knowledge.)

<sup>6</sup> Xen. *ἀποστερεῖν ἀγαθῶν* (to deprive of good things.)

Isocr. *ἀποστερεῖν χρήματα* (to take away money.)

a. 69. *ὃν ὀφθαλμοῦ ἀλάωσεν* (whom he deprived of his eye.)

<sup>7</sup> 2 Tim. *τυχεῖν σωτηρίας* (to obtain salvation.)

Eur. *τυχεῖν τάδε* (to obtain these things.)

*ἐξόμεθα αὐτοῦ* (we will keep hold of him.)

*ἐξομεν αὐτόν* (we will hold him.)

<sup>8</sup> *ἀπολαύειν παρόντων* (to enjoy the present.)

Pr. V. *τοιαιτ' ἀπὸ τῷ τοῦ φιλανθρώπου τρόπου* (such fruits you reap—ed from your philanthropic turn of mind.)

<sup>9</sup> *σφάλλεσθαι ἐλπίδος* (to fail in one's hope.)

E. An. *μὴ δύο σφαλῇθ' ἅμα* (lest you fail in two things at once.)

*παίδος οὐ μεθήσομαι* (I will not let go of the child.)

*μέθεσ χερσὶν τὴν παῖδα* (let go the child from your hands.)

<sup>10</sup> Hebr. *ἀμελεῖν αὐτῶν* (to be neglectful of them.)

2 Pet. *ἀμελεῖν ὑμᾶς* (to neglect you.)

<sup>11</sup> *δόρποιο μέδεσθαι* (to think about supper.)

Xen. *ἐπιμελεῖσθαι τοιαῦτα* (to attend to such matters.)

<sup>12</sup> Isocr. *θανμάζω δέ σου* (but I wonder at you.)

Dem. *Φίλιππον μὲν οὐκ ἐθαύμασα* (I did not wonder at, or, admire, Philip.)



Part'icipium quoque dant impersonalia neutrum  
In casu quarto, casu interdumque secundo.

ἔξον ἀπιέναι σὺ μένεις; (when you have power to go, do you stay?)  
ὑσαντος (it having rained.)

(2.) Dativi vel Accusativi.

Sunt quois vel Quartum liceat, vel habere Dativum.

ἀρέσκειν Or. οὐ γὰρ μ' ἀρέσκει (for he does not please me.)  
ἡ ἀπόκρισις ἀρέσκει μοι (the answer gives me pleasure.)  
ὠφελεῖν γέρων ἐκείνος ὥστε σ' ὠφελεῖν παρὼν (he is too old to assist you by his presence.)  
ὡς τοῖς θανούσι πλοῦτος οὐδὲν ὠφελεῖ (wealth gives no assistance to the dead).  
μισθοδοτεῖν τινι (give pay to one.)  
τινα (hire one.)  
ἐνοχλεῖν τινι (give trouble to a man.)  
τινα (trouble a man.)  
δορυφορεῖν τύραννον } (to serve a tyrant, } as his body  
Polyb. . . τυράννω } (to bear a lance for a tyrant, } guard.)  
ποσὶ τάχως (swift by his feet, ) } (swift of foot.)  
πόδας τάχως (swift as to his feet, ) }  
X. M. ἐρρώμενυστάτους ταῖς ψυχαῖς } (most vigorous of soul.)  
ἐρρώμενυστάτους τὰς ψυχὰς }

(3.) Genitivi vel Dativi.

Pauca secundum adhibent, proprio<sup>1</sup> vel jure Dativum.

<sup>1</sup> πείθεσθαι τινι (be persuaded by, be obedient to, subject to.)  
τινος (be a follower of, with the implied idea of superiority and inferiority; be a subject of.)

(b) REGIMEN

Modorum—Optativi et Subjunctivi.

De re <sup>1</sup>præteritâ, ὥς, ἵνα, μὴ, et talia post se

Possibilem plerumque volunt; de reque <sup>2</sup>futurâ

Ac de præsentî, mos addere subjunctivum,

(Cognato <sup>1</sup>præeunte modum illum, hunc <sup>2</sup>principe rectè).

<sup>1</sup> E. δῶκε μένος ἵνα κλέος ἐσθλὸν ἄροιτο (she gave him strength, that he might gain glory.)

<sup>2</sup> A. 289. ἐλαύνετε ἵν' ὑπέρτερον εὖχος ἄρησθε (drive, that you may gain higher fame.)

A. 32. ἀλλ' ἴθι, μὴ μ' ἐρέθιζε, σαώτερος ὧς κε νήηαι: but Plato says, Rep. ἀπιέναι δὲ ἐκέλευε καὶ μὴ ἐρεθίζειν, ἵνα σῶς οἴκαδε ἔλθοι.

Huic Subjunctivo <sup>1</sup> *ἂν* junges, siquando notabunt  
 Particulæ *tempus causamve, aut conditionem*;  
 Ipsa <sup>2</sup> Relativis eadem prope regula servit.

<sup>1</sup> A. ἔρχομαι ἔχων ἐπὶ νῆας ἐπὶν κεκάμω πολεμίζων (I shall go with it to the ships *whenever* I am tired with fighting.) ἐπὶν for ἐπὶ *ἂν*.  
 εἰάν τι ἔχωμεν, δώσομεν (if we have any thing, we will give it.) εἰάν for εἰ *ἂν*.

<sup>2</sup> B. 198. ὅν τ' αὖ δῆμον τ' ἄνδρα ἴδοι βοόωντα τ' ἐφεύροι,  
 τὸν σκήπτρῳ ἐλάσασκε (whomever he saw of the common soldiers, and found making a clamour, him he drove on with his sceptre.)

This opt. is for past time: for present or future time, the subj. would be used,

ὅν ἂν ἴδῃς . . . ἔλασον (whomever you see, drive on.)

Thuc. ἔπεσθε ὅποι ἂν τις ἡγήται (follow whithersoever any one leads.)

M. ὅππῃ δ' ἰθύσῃ, τῇ τ' εἵκουσι στίχες ἀνδρῶν (wherever he directs his path, there the ranks of men give way.)

*Præteritum* formâ si *ponas*, clausula secum  
 Posterior capit *ἂν*, nudo εἰ <sup>1</sup> comitante priorem:  
 Sæpe ommissa <sup>2</sup> prior variè supplenda videtur.  
 Quod dicit <sup>3</sup> reputatve alius, narrare volentes  
 Particulis ὅτι, ὥς subjungunt Optativum.

<sup>1</sup> εἴ τι ἔσχεν, ἔδωκεν ἂν (if he had had anything, he would have given it.)

εἰ ἐπέισθην, οὐκ ἂν ἡρῶστον (if I had obeyed, I should not be now ill.)

εἰ πράττοι, ὠφελήσει' ἂν (if he were to do it, he would do good.)

<sup>2</sup> διὰ γέ σε πάλαι ἂν ἀπόλωλα (as far as *you* at least are concerned, I should have perished long ago); i. e. εἰ ἔν σοί γε τὸ σωθῆναι ἦν, if my being saved had rested in you.

<sup>3</sup> ὁ Τισσαφέρνης διαβάλλει τὸν Κῦρον . . . ὥς ἐπιβουλεύει (Tissaphernes calumniates Cyrus, that "he was engaged in a plot.")

## (b) REGIMEN

### Modi Infinitivi.

Crebro <sup>1</sup> mandantis vice fungitur Infinitus;

Crebro <sup>2</sup> Nominis, Articulusque præit nota casûs:

<sup>1</sup> Phocyl. ψεύδεα μὴ βάζειν (do not utter falsehoods.)

Prom. V. οἷς μὴ πελάζειν (whom do you not approach.)

<sup>2</sup> οὐδὲν κάκιον τοῦ χαλεπαίνειν (nothing is worse than *being* angry)  
 i. e. than anger, than to be angry.

ὁ ἀσκὸς ἔξει δύο ἀνδράς τοῦ μὴ καταδύναί—  
 ἀνοίγων ἐστι φλυαρεῖν—

<sup>1</sup> Præpositum apponas : <sup>2</sup> casum licet addere quartum,  
Qui rectus, si mutetur constructio, fiat :

<sup>3</sup> Denique subjungas casum quem vult sibi verbum,

<sup>4</sup> Et quodcunque novis sermonem sensibus auget.

<sup>1</sup> ἐν τῷ χαλεπαίνειν πολλὰ κακά ἐστίν (there are many evils in being angry.)

<sup>2</sup> ἐν τῷ χαλεπαίνειν τὸν ἄρχοντα π. κ. ε. (there are many evils in a commander's being angry;) for π. κ. ε. ὅτε χαλεπαίνει ὁ ἄρχων, when a commander is angry.

Luc. xiv. 1. ἐν τῷ ἐλθεῖν αὐτόν (at his coming.)

<sup>3</sup> ἐν τῷ χαλεπαίνειν τὸν ἄρχοντα τοῖς ἀρχομένοις π. κ. ε. (there are many evils in a commander's being angry with his men.) τοῖς ἀρχ., because χαλεπαίνω governs a dat.

<sup>4</sup> πολλὰ κακά ἐστίν ἐν τῷ ἰδίας λυπῆς ἕνεκα χαλεπαίνειν τὸν ἄρχοντα πασὶν ἅμα τοῖς ἀρχομένοις (there are many evils in a commander's being angry with all his men at once, on account of a private pique.)

In Participium transit post <sup>1</sup> *monstro*, <sup>2</sup> *recordor*,  
<sup>3</sup> *Sentio*, <sup>4</sup> *persisto*, <sup>5</sup> *incipio*, <sup>6</sup> *sino*, <sup>7</sup> *desino*, <sup>8</sup> *novi*,  
Post verba <sup>9</sup> affectûs cujusvis, verbaque <sup>10</sup> sensûs.

<sup>1</sup> δείξω γεγώς (I will shew that I am born.)

<sup>2</sup> μέμνησο ἄνθρωπος ὢν (remember that you are a man.)

<sup>3</sup> αἰσθάνομαι νοσῶν (I perceive that I am ill.)

<sup>4</sup> διατελῶ εὖνῳν (I continue to be kindly disposed.)

<sup>5</sup> ἤρχε λέχσοδε κίων (he began to go to bed.)

<sup>6</sup> μὴ μ' ἰδεῖν θανόντα (not to see (i. e. let) me die.)

<sup>7</sup> ἐπαύσατο λαλῶν (he ceased to speak.)

<sup>8</sup> οἶδα ἀδικῶν (I know that I am acting wrongly.)

<sup>9</sup> αἰσχύνομαι ποίησας (I am ashamed to have done it—at having done it.)

ἐφαίνετο κλαίων (he was seen to be weeping.)

<sup>10</sup> ἀκούω κακῶς ὄντα (I hear that he is ill.)

## (b) REGIMEN.

### (1.) Participii.

Participium post <sup>1</sup> ὁ junctum servit vice verbi  
Atque relativi,—hinc <sup>2</sup> omissum sæpe videtur.

Participium sine <sup>3</sup> ὁ per verbum particulamque  
Reddendum haud raro est, bis sæpe locabile terque.  
Λαυθάνω atque φθάνω cum τυγχάνω—aliaque pauca  
Participio conjuncta, adverbia <sup>4</sup> reddita fiunt.

<sup>1</sup> Matt. πᾶς ὁ αἰτῶν λαμβάνει (every one who asks receives.)



- τοῖς εἰδόσιν λέγω (I speak to men who know the question.)  
 ὁ ἥλιος λάμπει μόνον τοῖς βλέπουσι—  
<sup>2</sup> Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς (our Father, *which art in heaven*)—  
 i. e. ὁ ἐν τοῖς οὐρανοῖς ὢν.  
<sup>3</sup> ἀναστὰς, ἄρας ἀπῆλθε δοξάζων (*when he had risen up and taken up*  
 (his bed) he departed, giving glory.)  
<sup>4</sup> ἔλαθε πεσὼν (he fell unawares.)  
 ἔτυχεν ἀπίων (by chance he was going away—or, he happened to  
 be going away.)  
 ἐτύγχανε πεπραγμένος τοὺς φόρους (by chance he had had the tribute  
 exacted from him.)  
 χαίρουσιν ἐπαινοῦντες (they *gladly* praise.)

## PRÆPOSITIO.

Postulat ἀντί, ἀπό, et ἐκ, πρό, *Secundum*—*Tertium* et  
 ἐν, σύν,—

Eiς *Quantum*—διά, ὑπέρ, *Quantum* regit atque *Secundum*—

*Quantum* ἀνὰ casum vult adsciscere, vultque *Dativum*.

Cætera tres casus octo Præpôsta gubernant,

Sensum quoque suum\* casu supplente novatum.

Græca in *compositis* regimen Præpôsta novabunt:

*Ab, de, præ* si significant, <sup>1</sup> *genitivus* in usu est:

*Cum, vel ad, in,* significant, appone <sup>2</sup> *Dativo*:

*Præter, per,* quæ significant, pone omnia <sup>3</sup> *Quarto*.

<sup>1</sup> Hec. βωμῶν ἀποσπάσαντες (having dragged them *from* the altar.)

<sup>2</sup> Act. ἐμμένειν τῇ πίστει (to abide *in* the faith.)

<sup>3</sup> Plut. διαπορεύομαι τὴν πόλιν (I traverse the city.)

## REGIMEN

Nominum Specialium.

Tempus.

Si *mora* <sup>1</sup> sit, quartum—*pars* <sup>2</sup> temporis, adde secundum.

*Punctum* <sup>3</sup> at significant vates aliiue *Dativo*.

<sup>1</sup> Hes. ἐμάχοντο δέκα πλείους ἐνιαύτους (they fought *during* ten complete years.)

<sup>2</sup> John. ἦλθε νυκτός (he came by night—in the course of—at some hour of the night.)

<sup>3</sup> περῶντι τῷ ἐνιαυτῷ (when the year came round, i. e. at the *beginning* of spring—not, in the course of the Spring.)

\* cf. Compend. p. 45.

## Spatium.

<sup>1</sup> *Ad locum* : <sup>2</sup> *in*, <sup>3</sup> *a* que loco si sit motusve quiesve, Græce præposito usus, particulâve locali est.

<sup>1</sup> A. 494. καὶ τότε δὴ πρὸς Ὀλυμπον ἴσαν θεοὶ αἰὲν ἔόντες (to Olympus.)  
A. 394. ἔλθοῦσ' Ὀλύμπῳ δε (having come to Olympus.)

ἐκεῖ- } σέ { (thither.)  
τηλό- } { (to a distance.)  
οἶκον- } δε (home.)  
οἰκά- }

Ἀθήνας (from Ἀθήνασδε (to Athens.) Hence—  
ἔραζε (to the ground.)

<sup>2</sup> ἀγρό } θι { (in the country.)  
αὐτο } { (there.)

Ὀλυμπίασι (at Olympia) in imitation of the Dat. Plur.  
Θηβησι, or -ησι (at Thebes.)

<sup>3</sup> B. Οἰχαλί- } { (from Œchalia.)  
Διό- } θεν { (from Jupiter.)  
οἰκό- } { (from home.)  
οὐρανό- } { (from heaven.)

## (b) REGIMEN

## Adverbii.

*Posse dat et verbis aliis et vocibus* <sup>1</sup> *ἂν*, *κέν*.

<sup>1</sup> Δ. 76. καὶ κέ τις ᾧδ' ἐρέει (and thus, it may be, some one will say.)  
δοκεῖ λέγειν ἂν (he seems *likely* to speak, sc. it seems that he may  
*possibly* speak.)

Isocr. εὐρίσκω ταύτην ἂν μόνην γενομένην . . . ἀποτροπὴν (I find that  
this is the only means of escape *likely* to be given.)

*Jure regunt genitivum Adverbia* : qualia *causæ* <sup>1</sup>,

<sup>2</sup> *Temporis*, atque <sup>3</sup> *loci*, <sup>4</sup> *numérique*, <sup>5</sup> *modique* sequuntur.

<sup>1</sup> ἕνεκα σοῦ (on account of thee.)

<sup>2</sup> πότε τοῦ ἔτους (at what time of the year.)

<sup>3</sup> ἔξω βέλους (out of shot.)

ἐκέισε τοῦ λόγου (to that part of the discourse.)

οἷ ἄσελγείας (to what a pitch of impudence.)

οὐχ ὅρως ἢ' εἰ κακοῦ ;—

<sup>4</sup> δις τοῦ σαββάτου (twice on the sabbath.)

<sup>5</sup> λάθρη ἐμεῦ (without my knowledge.)

*Poscunt hæc ἅμα, ὁμοῦ, μίγδα, ἐμπελαδόνque* <sup>6</sup> *Dativum*

<sup>6</sup> ἅμα τῇ ἡμέρᾳ (with the day --as soon as it was day.)

θεοῖς ὁμοῦ (together *with* the gods.)  
 μίγδα θυγατέρεσσιν (mixed with the daughters.)  
 ἐστίη ἐμπελαδὸν (near *to* the hearth.)

ὥς *ad* — μὰ, ναὶ, νῆ *jurandi vocula, quartum.*

ὥς τὸν Θεόν (to God.)  
 οὐ μὰ Δία (no by Jove.)  
 ναὶ τὸν Δία (yes by Jove.)  
 νῆ τὸν Πλούτωνα (yes by Pluto.)

Plura regunt varias casus, σχεδὸν, ἔμπαλιν, ἐξῆς,  
 ἐγγὺς, πλησίον, ἄγχι *Dativum*, aliquando *Secundum*.

τῷ τεκόντι πλησίον (near his parent.)  
 πλησίον τοῦ χωρίου (near the spot.)

Omnes ὦ, αἶ, ἰω, — tres φεῦ, οἶ, μέχρῃς, et εὖγε—  
 ὦ *dolet oxytonum* : *vocat* ὦ sed circumflexum.

ὦ μοι, ἐγώ! ὦ Ζεῦ, τοῦ κάλλους! ὦ ἐμὲ δειλάν! (Alas me! O Jupiter,  
 what beauty! O wretched me!)



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A  
GREEK SYNTAX,  
FOR THE USE  
OF  
THE UPPER FORMS  
OF  
WESTMINSTER SCHOOL.



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## P R E F A C E.

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THE following Work is intended as a Book of *Reference* for the Upper Forms. The Latin Text has been learnt in the Lower Forms—to this the Notes are subjoined, partly to explain the general rules embodied therein, and partly to illustrate such further particulars of Greek Syntax as are commonly met with in the course of School reading.

## CORRIGENDA ET ADDENDA.

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120. r. in ex. 1. "that Perdiccas *expected* to, &c."

Add also that

In citing examples it will frequently be difficult to determine, whether the writer means to say that the event was really *probable*, &c. or only *considered probable* by the parties acting. Thus, in the first ex. given, the Subj. may signify that war was *really* the *probable* and *immediate* consequence of Perdiccas's manœuvring—the optative will then signify that war might *possibly* result, sooner or later, from Perdiccas's line of conduct.

Again, in Example 2. the subjunctive may denote, that they *thought* it *probable*; the optative, that they *thought* it at *least possible*.

## SYNTAXIS.

1. QUUM linguæ fere sit Græcæ cognata Latina,  
Plerumque alterutri generalis regula servit.

## CONCORDANTIA.

2. <sup>1</sup> Singula Græcismus <sup>a</sup> *neutris pluralibus* addit  
Verba, <sup>2</sup> et nonnunquam jungit plurale duali:  
<sup>3</sup> Sæpe Relativo <sup>β</sup> tribuit casum Præeuntis.

<sup>1</sup> οὐκ ἀρετὰ κακὰ ἔργα, (evil deeds do not profit.) *θ.* 329.

<sup>2</sup> τὼ δὲ τάχ' ἐγγύθεν ἦλθον, (but they two quickly came near.) *E.* 10.

<sup>3</sup> ἄγων ἀπὸ τῶν πολέων, ὧν ἔπεισε, στρατίαν, (leading an army from the cities which he persuaded to join him.) *Thuc.*  
ἰπὲρ τῶν Ἑλλήνων . . . τῶν σὺ δουλώσας ἔχεις. *Her.*

3. *a.* This use of the singular verb with a neuter plural, (which arose from considering the neuter objects not as so many separate individuals, but as *one* aggregate body,) is not universal in Attic, still less so in Ionic and ancient writers. Also, <sup>1</sup> if the neuter signifies persons, or is an abstract noun put for living creatures; or, again, <sup>2</sup> if the objects are to be distinctly marked as individuals, the verb may be put in the plural.

<sup>1</sup> τοσάδε ἔθνη ἐστράτεον (so many nations served.) *Thuc.*

πῶς μοι κατ' ἄντρα νεόγونا βλαστήματα;

ἦ πρὸς γε μαζοῖς εἰσί; (how are the new-born young ones in the caves? Are they sucking?) *E. Cycl.*

<sup>2</sup> ἰποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά (many footsteps were visible, both of horses and men in retreat,—i. e. many separate footsteps scattered here and there.) *X. A.* 1. 7. 17.

4. The nominative may be omitted when the sense supplies it, as  
τὸν λαμπτήρα προσενεγκάτω (let him, i. e. the servant, bring in the lamp.) *X. Symp.* 5. 2.  
σαλπίζει (he sounds the trumpet—i. e. ὁ σαλπίγκτης, the trumpeter.) *Xen.*

5. Many dual nouns of the feminine gender take the article, adjective, or participle agreeing with them in the dual masculine form—this was because



the Greeks did not use the dual much, and therefore did not familiarly adopt the varieties of gender;—as,

τῷ χεῖρε (the two hands, from ἡ χεῖρ.)

τῷ πόλει (the two cities, from ἡ πόλις.)

δύο γυνᾶίκε ἐρίζοντε (two women striving, for ἐριζούσα.)

6. The adjective frequently follows the gender of the thing meant, rather than that of the substantive itself; as,

φίλε τέκνον (dear child.)

7. β. This is called *Attic Attraction*, because most common in Attic writers, who aimed particularly at conciseness and condensation, to which this construction contributes. Thus in the first example given, by putting the relative in the same case as its antecedent, the separate clause ὥς ἔπεισε, as it would have been, is regarded as attached to πολέων, and the whole is condensed into one clause with ἄγων—as much as if it had stood ἄγων ἀπὸ τῶν ἰφ' ἑαυτοῦ πεισθείσων πολέων στρατίαν. So the second example is equivalent to the condensed form ὑπὲρ τῶν ὑπὸ σοῦ δεδουλωμένων Ἑλλήνων.

Again, in

οἷς οὖσιν ὑμετέροις ἔχει τοῦτοις τᾶλλα ἀσφαλῶς κέκτηται (by means of these places, which he has of yours, he keeps securely all the others—for τοῦτοις, ἃ ὄντα ὑμέτερα ἔχει, Dem. Phil. B. γ. 32.)

The dative οἷς connects its clause with τοῦτοις, as much as if we were in English to condense the translation thus, “by means of these to-you-belonging-but-by-him-posessed places.”

Hence it is very common when the antecedent is understood, and some general expression may be supplied; as,

μνησθε ὧν ἔπραξε (remembering what he did—for μ. τούτων ἃ ἐπ.)

8. Another instance of *attraction* occurring with relatives, whereby two members of a sentence are combined in one, is

πάνν ἡδέως χαρίζονται οἷω σοι ἀνδρί—they have very great pleasure in gratifying a man such as you are—for, τοιοῦτόφ οἷος σὺ εἶ.)

9. These relatives may frequently be turned by ὅτι and their correlatives, as,

ἐμακάριζον . . . τὴν μήτερα . . . οἷων τέκνων ἐκύρησε (they congratulated the mother on having such children—for ὅτι τοίων τέκνων ἐκ. Her. 1. 31.)

10. ἔστιν forms compounds with ὅς, and other relatives, and becomes indeclinable\*, as,

\* ἐν τοῖς also combines with πρῶτος and πλείστα, and, as though making but one word with them, is not declined.

ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τὸν τε σῖδηρον κατέθεντο (but the Athenians

ἔστιν ὅπως (somehow—i. e. there is a means by which.)

ἔστιν ὅτε (sometimes—i. e. there is when.)

ἔστιν οὐ (somewhere.) as

ἔστι δ' οὐ σιγῇ λόγου Κρείσσων γένου' ἄν (on some occasions silence is better than speaking. E. Med. 630.)

ἔστιν οἷς οὐχ οὕτως ἔδοξε (to some it did not seem so—for there are, or were, some to whom it . .)

X αὐχοί τε ἔστι παρ' οἷς μεγάλοι (and great droughts with some nations.)  
Thuc. 1. 6.

In Possessivis sua <sup>1</sup> Primitiva latere  
Sæpe solent, casu quibus Adjectiva ligantur.

<sup>1</sup> Soph. τὸ σὸν μόνης δώρημα, (the gift of thee alone—for σοῦ.)

11. The genitive of personal pronouns is commonly used where we employ a possessive, as,

πάτηρ ἡμῶν (our Father—where ἡμέτερε might also stand.) Matt.

ἐκ τῆς ἑαυτοῦ κεφαλῆς (from his own head.)

12. Also the genitive of some personal pronoun is frequently implied by the article, and the person meant must be gathered from the context,

ἀλγῶ τὴν κεφαλὴν (I have a pain in my head), sc. ἐμοῦ.

## ADJECTIVES.

13. Neuter adjectives are used adverbially, particularly comparatives in the singular and superlatives in the plural.

δεινὸν βοᾶν (to cry out dreadfully.)

ἐκπαγλα φιλεῖν (to love extravagantly.)

κάλλιον ἢ ὠφελέστερον (more honourably than profitably.)

κάλλιστα ἔτυψεν (he struck very well.)

Add to the above,

τοῦτο μὲν . . (on the one hand) . . τοῦτο δὲ . . (on the other hand.)

τὰ μὲν . . partly . . τὰ δὲ . . partly . .

14. The comparative degree, as in Latin, often answers to our *too* and *rather*.

μέζω κακὰ ἢ ὥστε ἀνακλαίειν (evils too great to weep for.)

ὑπομαργότερος (rather silly—i. e. sillier than men in general.)

first of the Greeks laid aside their armour. Thuc. 1. 6.)

ἐν τοῖς πλείστοις δὴ νῆες . . . ἐγένοντο (there were the greatest number of ships.) Thuc. 3. 17.

15. When two adjectives are compared, both are put in the <sup>1</sup> comparative. Also, μάλλον is sometimes <sup>2</sup> *redundant*, sometimes <sup>3</sup> *deficient*.

<sup>1</sup> κάλλιον ἢ ὠφελέστερον—

πρόθυμος μάλλον ἢ σοφωτέρα (more zealous than wise.)

ὡ στρατηγοὶ πλείους ἢ βελτίους (O generals more numerous than good!) Arist.

<sup>2</sup> θανὼν δ' ἂν εἴη μάλλον εὐτυχέστερος (he would be happier dead than alive.) Hec.

<sup>3</sup> βούλομ' ἐγὼ λαὸν σὸον ἔμμεναι ἢ ἀπολέσθαι (I wish the people's safety, rather than that they perish.) A. 117.

ἐμοὶ πικρὸς τέθνηκεν, ἢ κείνοις γλυκὺς (his death is rather bitter to me, than sweet to them.) Aj.

16. Superlatives are used, as are also Comparatives, with a genitive of the reflexive pronoun after them in a peculiar sense.

ἵν' αὐτὸς αὐτοῦ τυγχάνῃ βέλτιστος ὢν (in order that he may be at his very best.) Eur.

πλουσιώτεροι ἐαυτῶν γιγνόμενοι (becoming wealthier than they had ever been before—surpassing themselves in wealth.) Thuc. 1. 9.

17. The plural is used more frequently than the singular in such general expressions as

ταῦτα εἶπε (he said *this*.)

ἃ δεῖ (what *is* necessary.)

ἃ προσήκει λέγε (say *what is* fitting.)

## USUS

### Articuli.

18. Præpositivus ὁ vocis, cui præfigitur, affert

<sup>1</sup> Emphasin<sup>a</sup>, et ponit <sup>2</sup> discrimen<sup>b</sup>, obitque <sup>3</sup> relati

Nominis officium, et <sup>4</sup> personam subnuit et <sup>5</sup> rem.

Quin, cum præposito et casu, pro <sup>6</sup> nomine γ servit.

Respondet voci *hic* <sup>7</sup> ὁ μὲν, *ille* δ ὁ δὲ Græca Latinæ.

<sup>1</sup> ἐν ἀρχῇ ἦν ὁ Λόγος, (*the Word*, i. e. Christ called *The Word*, was in the beginning.) Joh. i. 1.

ἐγὼ εἰμι ὁ ποιμὴν ὁ καλός, (I am *the good shepherd*.) Joh. x. 11.

<sup>2</sup> Ἰωάννης ὁ βαπτιστής, (John, *the Baptist*.) Mat. iii. 1.

<sup>3</sup> Ἰάκωβος ὁ τοῦ Ἀλφαίου, (James, *the son of Alphaeus*.) Mat. x. 3.

<sup>4</sup> οἱ σοφοὶ (*wise men*.)

<sup>5</sup> τὰ τοῦ πολέμου (*war and every thing belonging to it*.) Isocr.

<sup>6</sup> πρὸς τὰς περὶ Μάρθαν (*to Martha and the women with her*.) Joh. xi.

<sup>7</sup> τοὺς μὲν ἐπῆναι, τοὺς δ' ἐκόλαζεν (*these (hos) he praised, but those (illos) he punished—or, some he praised, but punished others*.)



19. α. *ὁ, ἡ, τὸ* is used to mark an *emphasis* or *distinction*, because it was originally a *demonstrative* pronoun (he, she, it).

In Homer it is *regularly* used as such, and in the early writers and the poets *occasionally*, as

ὁ γὰρ ἦλθε θόας ἐπὶ νῆας (for *he* came to the swift ships.) A. 12.

τὸν δὲ σκότος ὄσσε' ἐκάλυφεν—

ἡ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἵππων Ἀλκῶπις τρυφάλεια  
(but *it* rang, the coned helmet, as it rolled under the horses' feet.)

ἐκ δὲ τῶν μάλιστα' ἐγώ (and of *them* principally myself.) C. C.

τῆς γὰρ πέφυκα μητρός (*her* son I am.) C. T.

Even in Homer, however, *ὁ, ἡ, τὸ* has in some places dwindled down into the Attic article,

ὡς ἔφατ'· ἔδδεισεν δ' ὁ γέρον καὶ ἐπείθετο μύθῳ. A. 33.

σοὶ τὸ γέρας πολλὸ μείζον— A. 167.

20. With a *proper name* the article indicates a name well known, or mentioned previously, as

ὁ Σωκράτης (Socrates, the well known philosopher);

αἱ Ἀθῆναι (Athens, the well known city of Greece.)

If, however, an article follows to define the name, the name itself does not require one, as

Θῆβαι αἱ ἐν Βοιωτίᾳ (Thebes in Bœotia.)

Κάδμου τοῦ πάλαι νέα τροφή (modern people of ancient Cadmus.)

C. T.

21. β. The article is used to mark more clearly the *distinction* between things as

ὁ πόλεμος οὐκ ἀνὲν κινδύνου, ἡ δὲ εἰρήνη ἀκίνδυνος (*war* is not without danger, but *peace* is free from all danger)—where peace is distinguished from and opposed to war.

Τέσσαρες εἰσιν ἀγῶνες ἐν Ἑλλάδι, τέσσαρες ἱροί·

Οἱ δύο μὲν θνητῶν, οἱ δύο δ' ἀθανάτων.

(There are four games in Greece, four sacred games: *two* of them are in honour of mortals, *two* of immortals,) where *one pair* is distinguished from the *other pair*.

τὸν γέροντα αἰδεῖσθαι δεῖ (an *old* man we should reverence—i. e. however we treat other men.)

ὁ Κριτίας . . . ἐπὶ τοῦ καλοῦ λέγων παιδός (Critias . . . speaking of a beautiful boy) i. e. not of *any* boy, or of a known boy, but of a boy who is beautiful, τοῦ καλοῦ ὄντος.

ὁ τοιοῦτος ἀνὴρ οὐκ ἂν μοι ἀρέσκοι (such a man would not please me) i. e. the man who is of such a character as has been described above.

22. Hence, the article is prefixed to <sup>1</sup>abstract nouns—to the great objects of <sup>2</sup>nature—to monadic \* nouns <sup>3</sup>, as

\* Of which there is only *one* of the kind.

- <sup>1</sup> ἡ *πενία* (poverty)—i.e. all that comes under the designation of poverty, collected and put together prominently by itself.  
 ἡ *ἀρετή* (virtue.)  
<sup>2</sup> τὸν οὐρανόν (heaven) which is well known and is conspicuous in nature.  
 ὁ *ἥλιος* λάμπει—  
<sup>3</sup> ἐκκόνσας τὰς θύρας (knocking at the door) i. e. the *only* or the *principal* door belonging to the house, and therefore distinguishable.

23. All *limiting* and *collateral* circumstances are put <sup>1</sup>*between* the article and its noun, unless they <sup>2</sup>follow with an article of their own.

- <sup>1</sup> ὁ σοφὸς ἄνθρωπος (the wise man), or,  
<sup>2</sup> ὁ ἄνθρωπος ὁ σοφός.  
 ὁ τότε πόλεμος (the war going on at that time.)  
 ἡ πρὶν ἄρξαι αὐτὸν ἀρετή (the virtue which was in him *before he came to the throne*.)  
 ἡ ἀνὰ πόλιν ἐτειχίσθη (the *upper* city was walled.)  
 τὸ ἐν ἀνθρώποις κακόν (the evil existing among men.)  
 ἐν τῷ πρὸ τοῦ χρόνῳ (in former times—as if it were, ἐν τῷ πρὸ τοῦ νῦν ὄντος χρόνου χρόνῳ, in the time before the present time.)

(N.B. All these uses of the article are sometimes explained like the last given, by an ellipse of the participle of εἶμι, which is scarcely, however, necessary.)

And thus many articles may be used together.

- ὁ τὰ τῆς πόλεως πράγματα πράττων (he who manages the affairs of the state.)

24. If the adjective have no article before it, it should be taken separately from the noun, as

- ὁ ἄνθρωπος σοφὸς πλουτεῖ (the man, or, man being wise is rich.)  
 σοφὸς ὁ ἄνθρωπος (the man (is) wise.)  
 ἦδeto ἐπὶ πλουσίοις τοῖς πολίταις (he was pleased at his citizens' being rich—was pleased to see them rich.)  
 ἐπ' ἄκροις τοῖς ὄρεσι (on the top of the mountains—i. e. on the mountains where highest.)  
 εἶχε τὸν πέλεκυν ὀξύτατον (the axe he had was very sharp, or, he had his axe very sharp.)  
 παρόντι πλησία τῷ νυμφίῳ—  
 αὐτοὺς κατέπειγεν . . . ὁ Ἀριστεὺς παρεληλυθώς (Aristeus's arrival, or, A. by his arrival distressed them.) Thuc. 1.

And thus two clauses are combined in one:—

- καλὸν γέ μοι τοῦνδεος ἐξωνείδισας (the charge you bring against me is honourable.) Iph. A. 305.  
 οὐ γὰρ βάνανσον τὴν τέχνην ἐκτησάμην (for it is not a mechanical art that I have learnt.) Aj. 1121.

25. The article stands without its noun, when the context easily supplies the word or the sense, particularly a neuter article.

- κληρονόμος τῶν πατρώων (heir to his father's property—sc. χρημάτων.)  
 προΐων τὴν ἐπὶ Βαβυλῶνος (advancing on the road towards Babylon—sc. ὁδόν.)

εἰς τὴν Φιλίππου (to Philip's country—sc. γῆν.)  
 ταραττει αὐτὸν τὰ τῶν Θετταλῶν (the affairs of Thessaly disturb him—  
 sc. πράγματα.) Dem.  
 τὰ τῆς τύχης (fortune—the course of fortune.)  
 τὸ δὲ τῶν χρημάτων (but the question of the money.)  
 τὰμὰ—τὸ σὸν—(I—thou.)  
 τὸ ἀπὸ σεῦ (your part.) Her. 1. 159.  
 οἱ πέλας (neighbours—sc. ἄνθρωποι.)  
 ἀφείς τὸ ἐς τὴν Χίον (sc. πλεῖν, ἔπλει ἐς τὴν Καῦνον (he gave up the  
 sailing to Chios, and sailed to Caunus.) Thuc. 8.

26. γ. In the best writers neither the neuter article, nor the article with  
 ἀμφὶ or περὶ, forms a mere periphrasis, though nearly so, e. g.  
 τὰ τοῦ πολέμου (war and its concomitants.)  
 οἱ ἀμφὶ Πλατῶνα (Plato and his school.)  
 οἱ περὶ τὸν Φίλιππον (Philip and his power.)

27. δ. The article is commonly used in Attic Greek as a pronoun before  
 δέ, because this supposes ὁ μὲν before it, either expressed or understood.  
 ὁ δὲ εἶπε (but *he* said.)

28. Casus si recti duo verbo utrinque cohærent,  
 Præditus <sup>1</sup> articulo præit, et postponitur orbus.  
 Neutrum <sup>2</sup> Adjectivum, sermonis <sup>3</sup> clausula, vel vox  
<sup>4</sup> Technica, flecti <sup>5</sup> et nescia, vel Modus <sup>6</sup> Infinitus,  
 Vim substantivi similem consciscit et usum,  
 α Queis Græci articulum soliti præponere neutrum.

<sup>1</sup> Θεὸς ἦν ὁ Λόγος, (the Word was God.) Joh. i. 1.

ὁ σοφὸς μόνος πλούσιος, (the wise man is the only rich man.)

<sup>2</sup> τὸ δίκαιον κάλον, (justice is honourable.)

<sup>3</sup> τὸ πότε δεῖ λέγειν διδασκέ μέ (teach me *the point* "when I should  
 speak."—πότε δεῖ λέγειν stands as an Acc. with τὸ after διδάσκει.)

<sup>4</sup> τὸ δ' ὑμεῖς ὅταν εἶπω, τὴν πόλιν λέγω (but whenever I say "you",  
 I mean the state; when I use *the* expression "you.") Dem.

<sup>5</sup> τὸ δὲ ὅπως, τοῦτο λέγε, (but "how", tell us this.)

<sup>6</sup> τὸ θανεῖν οὐ πικρόν (death is not bitter.)

29. α. The article is also prefixed <sup>1</sup>to nouns when οὗτος or ἐκεῖνος, and  
 generally when δέ is used,

οὗτος ὁ ἀνὴρ (or) ὁ ἀνὴρ οὗτος (this man.)

ἐκ τῶν χωρέων τούτων (from these countries.) Her. and

2. To interrogative pronouns, occasionally, in reference to what precedes,

KP. ἃ δ' ἐμποδὼν μάλιστα, ταῦθ' ἤκω φράσω

ET. τὰ ποῖα ταῦτα; (Creon. But I am come to tell you what is im-  
 mediately before us. Eteocles. Of what kind is this?) Phœn.



30. Lastly, the article changes the meaning of some adjectives, owing to its distinctive force.

- { ἄλλοι (others, some others, *alii*.)
- { οἱ ἄλλοι (the others, the rest, all others, *cæteri*.)
- { πολλοί (many.)
- { οἱ πολλοί (the many, the main part, the people.)
- { ὀλίγοι (few.)
- { οἱ ὀλίγοι (the few, the select, the oligarchical party.)
- { πλείους (more.)
- { οἱ πλείους (the majority.)
- { πᾶσα πόλις (every city.)
- { ἡ πᾶσα πόλις (the whole city—all the city.)
- { τὰ πάντα ἔτεα ἕξ (six years in *all*.)
- { αὐτὸς ὁ ἀνὴρ (the very man, the man himself.)
- { ὁ αὐτὸς ἀνὴρ (the same man.)

### USUS CASUUM.

The use, or government of case, depends quite as much on the general force and meaning of the different cases, as on the verbs which precede them. Now, with respect to the *cases*,

31. The *accusative* marks the *immediate object of the verb*, and in English is generally placed alone after the verb, as

δίδωμι βίβλους (I give *books*.)

The *dative* marks out the *remote object of the verb*, the *object at or in* which the consequence of the action *terminates* and *rests*, and in English is generally expressed by some preposition, as

δίδωμι σοι βίβλους (I give books *to you*.)

The *genitive* marks the object *of or from* which a thing *originates* or *proceeds*: it therefore follows a noun as well as a verb, and in English is frequently expressed by a preposition, as

μέθες χερσὶν τὴν παῖδα (let go the child *from* your hands.)

And, with respect to the *verbs*,

32. Many verbs *include within themselves the immediate object*, and therefore take after them only a genitive or dative, each with its own peculiar force, as πιστεύω σοι (I trust *in* you)—πιστεύω is here equivalent to πιστιν-ἔχω,

I-have-confidence, and σοι is the usual *dative* of the *remote object*.

Or, the verb bears such a meaning that it does not admit any immediate object, but will take a genitive or dative as above, as

ἀνάσσω Μήδων (I am king *of* the Medes)—ἀνάσσω has here the meaning of ἀναξ εἰμί, and Μήδων is the *genitive* to mark those *of* whom I am king, or *from* whom my regal dignity *originates*.

N. B. In *translating* the Greek, we may vary the English phrase to suit the idiom, or for other causes, as "I trust you," "I rule over the Medes;" though the *sense* should be obtained, and the construction examined by considering the peculiar meanings of the case and the verb employed.

### 33. Accusativī.

Proprius <sup>1</sup> Activis Accusativus adhæret:

Quem interdum Activus sensus <sup>2</sup> neutralibus <sup>a</sup> addit.

- <sup>1</sup> οἱ Ἕλληνες ἐνίκησαν τοὺς Πέρσας (the Greeks conquered the Persians.)  
<sup>2</sup> τίς ἂν τάδε γηθήσειεν; (who would feel joy at these things—sc. who would like, or enjoy, these things.)  
 φρονοῦντα γάρ νιν οὐκ ἂν ἐξέστην ὄκνω (in his senses I should not have avoided him, lit. got out of his way.) Aj.

34. a. The common use of the accusative is to mark the *object immediately* acted on by the verb. In the case of γηθέω this *immediate object* is generally conceived to be included in the verb, which means, *I feel joy*; hence it generally has a dative after it. (Cf. 32.) Some would supply ὁρῶν to govern the accusative.

Other examples are

- σέ μὲν εὖ πράσσοντ' ἐπιχαίρω (I take pleasure in your prosperity.) Aj.  
 ἦσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντα σε Αὐτόν τέ μ'. S. Phil.  
 ἦχθετο γάρ ῥα Τρωσὶν δαμναμένους (he was grieved at their being vanquished by the Trojans—he felt grief for, he mourned.) N.

N.B. In English we say, I mourn the result, or, I mourn *for* the result. The former corresponds to the accusative after the verb, the latter to the dative. (Cf. 31.)

35. <sup>1</sup> *Dico* vel <sup>2</sup> *facio* quartum cum voce notanti  
 Vel *bene* vel *male*, seu res seu persona sit, optat.  
 Hinc, multis quartum *persona* reduplicat<sup>a</sup> et *res*,  
 Ut <sup>3</sup> *doceo*, <sup>4</sup> *celoque*, <sup>5</sup> *rogo*<sup>β</sup>, *induo* <sup>6</sup> et *exuo*, <sup>7</sup> *privo*γ.  
<sup>8</sup> Ex duplici<sup>ε</sup> Activo adsciscunt Passiva secundum.

- <sup>1</sup> ἀπόντα κακῶς λέγειν, παρόντα καλῶς (to speak *ill* of the absent, *well* of the present.)  
 — <sup>2</sup> τοὺς μισοῦντας καλῶς ποιεῖν (do good to them that hate you.) Mat. v. 44.  
<sup>3</sup> ἐδίδαξε τοὺς μαθητὰς τὴν σωφροσύνην (he taught his disciples temperance.)  
<sup>4</sup> οὐδὲν γάρ σε δεῖ κρύπτειν μ' ἔτι (for you should conceal nothing from me any longer.) Soph.  
<sup>5</sup> αἶτε<sup>ε</sup> Ἀμασιν θυγατέρα (he asked Amasis for his daughter.) Herodot.  
<sup>6</sup> τὸν μὲν ἑαυτοῦ (sc. χιτῶνα) ἐκείνον ἡμφίεσε, τὸν δὲ ἐκείνου αὐτὸς ἐνέδν (he clothed the other in his own garment, and put on the other's himself.) Xen. C.  
<sup>7</sup> μηδὲ σὺ τὸν δ', ἀγαθὸς περ ἔδν, ἀποαίρεο κούρην (nor do thou, brave though thou art, take away the damsel from this man.) A. 275.  
<sup>8</sup> ἐδιδάχθησαν οἱ μαθηταὶ τὴν σωφροσύνην (his disciples were taught temperance.)  
 σκήπτρον τιμᾶς τ' ἀποσυλᾶται (he is plundered of sceptre and honours.) Pr. V.  
 τὸν γαυλὸν ἀπαυρεθέντες (having had the vessel taken from them.) Her.  
 Νεωστὶ ἐτύγχανε πεπραγμένος τοὺς φόρους (he happened to have lately had the tribute exacted from him.) Thuc.

Other examples are,

Καὶ ποτὲ τις εἴησι, Πατὴρ δ' ὄγε πολλὸν ἀμείνων,

Ἐκ πολέμου ἀνίοντα (*say of him as he returns from war.*) Z.

Ἀνθρώπε, μὴ δρᾷ τοὺς τεθνηκότας κακῶς (*do not ill-treat the dead.*) Aj.  
ὄφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα μαρμαίροντα (*whilst they spoiled them*  
*of their glittering arms.*) M.

καὶ τὰ σέμν' ἔπη Κόλαζ' ἐκείνους (*chastise them with your proud lan-*  
*guage.*) Aj. 1107.

πολλὰ μὲν καὶ ἄλλα ἡμᾶς ἠδίκησαν (*they did us many other injuries.*)  
Thuc. 3. 56.

36. α. These verbs take a double accusative, because they may from their nature take either accusative separately. Thus,

ἐδίδαξε τοὺς μαθητὰς and ἐδίδαξε τὴν σωφροσύνην may be used, and then the two are combined in ἐδίδαξε τοὺς μαθητὰς τὴν σωφροσύνην.

37. β. Exc. δεῖσθαι (*to ask*) takes a genitive of the person. (Cf. 74.)

38. γ. Exc. ἀφαιρεῖν takes a dative of the person, with a change of idea corresponding to the change of case. (Cf. 55.)

39. ε. Also, by the Greek (though not the Latin) idiom, verbs which in the active govern a *dative* of the person with an accusative of the thing, will be found in the passive, retaining the accusative of the thing, with the *dative* turned into a nominative.

οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν (*those of the Athenians*  
*who had the guard entrusted to them*) — from ἐπιτρέπειν τινι  
φυλακὴν. Thuc. i. 126.

κεχειροτόνημαι ἀρχήν (*I have had office voted me.*) Aristoph.

ἀπετμήθησαν τὰς κεφαλὰς (*they had their heads cut off.*)

ἀπὸ δὲ στεφάναν κέκαρσαι πύργων (*you have had your crown of turrets*  
*shorn off.*) Hec. 904.

δέλτος ἐγγεγραμμένη ξυνθήματα (*a scroll having articles of treaty*  
*written in it.*) Soph.

Cf. Ecl. iii. 106. inscripti nomina regum Flores.

40. Instead of a second substantive, some verbs admit an *adjective* in the accusative, which stands in apposition with the first accusative, and marks the *effect produced*.

διδάσκει δ' ἄνδρα χή χρεια σοφόν (*and even necessity teaches a man to*  
*be wise.*) Eur.

παῖδας περισσῶς ἐκιδάσκεισθαι σοφούς (*that children be taught to be*  
*wise beyond measure.*) Med.

αὔξειν τινὰ μέγαν (*to increase a man to greatness.*) Plat.

καίτοι σε Θῆβαι γ' οὐκ ἐπαίδευσαν κακόν (*Thebes did not teach you to*  
*be bad.*) C. C.

ἡνύσατ' ἐκτοπίαν φλόγα (*you have caused the flame to be removed*  
*away.*) C. R.



41. Two accusatives also follow a *transitive* verb in the poets, when one signifies a *part* of the other, because either might follow separately.

τὸν δὲ σκότος ὕσσε κάλυψεν (and darkness covered his eyes.) Δ. 461.

ποῖ μ' ὑπεξάγεις πόδα; (whither are you leading my steps aside?—i. e. me as to, or, viz. my foot.) Hec. 506.

ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων (what a speech has escaped your row of teeth!) Δ. 450.

τί δέ σε φρένας ἵκετο πένθος; (why has grief entered your breast.) Σ. 75.

42. Hence *verbs neuter* or *passive*, as also *adjectives*, take the *accusative of the part*, or of some particular circumstance or quality. The English commonly supply *in, as to, &c.*, and the Greeks sometimes add *κατά*.

κάμνειν τοὺς ὀφθαλμούς (to be diseased in the eyes.) Her.

ὕσσε καλυφθεῖς (covered as to his eyes, or, having his eyes covered.)

δεινὸς τὴν τέχνην (clever in his art.)

τὸ δένδρον πεντήκοντα ποδῶν ἔστι τὸ ὕψος (the tree is of the height of fifty feet.)

43. Hence the adverbs

σοῦ χάριν (on thy account.)

τὴν ἀρχήν (entirely.)

πυρὸς δικήν (like fire.)

44. *Cognato quartum sensu Neutralia quærun.*

*Quo spatium exactum quoque motûs verba notabunt.*

νοσεῖ νόσον ἀγρίαν (he is *sick* of a violent *sickness*.)

βίον ἔζη (he lived a *life*.) Phil.

πόλεμον πολεμήσομεν (we will wage *war*.)

ἀρὰς ἀράται παισὶν ἀνοσιωτάτας (he imprecates the most impious *curse*s on his children.) Phœn.

ποῦ τοι ἀπειλαὶ Οἴχονται τὰς Τρωσὶν ἀπείλεον υἱὲς Ἀχαιῶν; (whither, forsooth, are gone the *threats*, which the sons of the Greeks threatened against the Trojans?) N. 219.

πήδημα κοῦφον ἐκ νεὼς ἀφίλατο (he leapt a *light leap* from the ship.) Æsch.

ἐξοδοὺς ἔρπειν κενάς (to go on a *needless journey*.) Aj.

πηδῶντα πέδια (bounding over the *plain*.) Aj.

κλίμακα δ' ὑψήλην κατεβήσατο (she descended the *lofty ladder*.) θ.

σύ τ', ὦ τὸν αἰπὺν οὐρανὸν διφρηλατῶν (and thou, who dost career the *lofty heaven*.) Aj.

πόθεν πλείθ' ὑγρὰ κέλευθα; (whence are you sailing over the *watery paths*?) γ. 71.

Add to these,

σέλμα σεμνὸν ἡμένων (seated on an *awful throne*.) Ag.

τρίποδα καθίζων Φοῖβος (Phœbus sitting on the *tripod*.) Or.

45. Again, the kindred accusative marks the *manner, kind, place*, or some other modification of the action contained in the verb.

ῥέουσιν αἱ πηγαὶ γάλα (the fountains run milk.)

ἔκειρε πολυκέρων φόνον (he made a vast slaughter of horned cattle—lit. he hewed a slaughter.) Aj. 55.

βλέπειν Ἄρην (to look martial—sc. to wear a look of Mars.) Arist.

φόβον βλέπειν (to look fear—to carry fear in his very look.) S. Theb.

θύειν εὐαγγέλια (to sacrifice on account of good news—sc. to perform a good-news-sacrifice.)

θύειν διαβατήρια (to hold a border-sacrifice—i. e. a sacrifice usual on crossing the border.) Xen.

νικᾶν Ὀλύμπια (to conquer in the Olympic games.)

οὐ γὰρ σὺ τύπτει τὰς ἴσας πληγὰς ἐμοί; Arist.

46. Verbs of *dividing* take either a <sup>1</sup> double accusative, one that of *kindred meaning*—or a genitive <sup>2</sup> of the thing divided.

<sup>1</sup> τρεῖς μοίρας ὁ Ξέρξης δασάμενος πάντα τὸν πεζὸν στρατόν. Her. 7. (Xerxes having divided all his land force, into three parts—we may say δασ. μοίρας, having made divisions—and also δασ. στρατόν having divided his army.)

<sup>2</sup> δύο μοίρας διελόντα Λυδῶν πάντων (having made two divisions of all the Lydians.) Her. i. 94.

47. Verbs of *swearing* take an accusative of the object sworn by.

θεοὺς ὀμύναι (to swear by the gods—to make the gods the sanction.)

48. To *name* and to *choose* govern also two accusatives, one of which stands in apposition to the other, and is frequently accompanied by εἶναι.

Καλοῦσι με τοῦτο τὸ ὄνομα (they call me by this name.) Xen.

σοφιστὴν δὴ τοὶ ὀνομάσουσί γε τὸν ἄνδρα εἶναι (they call the man a sophist—i. e. they name the man to be a sophist.) Plat.

49. In the passive they take a double nominative.

ἀπεδέχθη πάσης τῆς ἵππου εἶναι ἵππαρχος (he was declared commander of all the cavalry.) Her. 7. 154.

50. The answers to the questions *how long? how far? how much?* which are in the accusative, contain also a *kindred meaning* to the verb.

πολὺν χρόνον παρέμεινεν (he stayed a long time—i. e. he stayed or made a long stay.)

ἀπέχει δέκα σταδίου (he is distant ten stades—i. e. he is distant a distance.)

51. The accusative also of the effect produced sometimes stands in apposition with the whole sentence—as if governed by the idea *do, make, or cause*, which is comprised in the verb.

Ἐλένην κτάνωμεν, Μενέλεω λύπην πικράν (let us kill Helen, a bitter

grief to Menelaus—i. e. let us contrive Helen's murder, a bitter grief to Menelaus.) Or. 1103.

52. Hence perhaps the phrases,  
ταῦτό τοῦτο (exactly so.)  
τὸ λεγόμενον (as the saying is.)

## USUS.

### 53. Dativi.

Cui *fit*<sup>1</sup> vel cui *contingit* quodcunque<sup>a</sup>, Dativus  
Monstrat: quem vult et *directio*<sup>β</sup> *proximitasque*.  
Hinc, quæque aut similis vox aut contraria sensu  
Omnibus<sup>a</sup> his: <sup>2</sup>*placeo*, <sup>3</sup>*auxilior*, <sup>4</sup>*do*, <sup>5</sup>*pareo*,  
<sup>6</sup>*credo*,  
<sup>7</sup>*Utilis*, et <sup>8</sup>*facilis* <sup>9</sup>*suavisque* et talia <sup>10</sup>multa—  
Hinc <sup>β</sup> <sup>11</sup>*coëo*, <sup>12</sup>*pugno*, <sup>13</sup>*sequor*, <sup>14</sup>*exprobroque*,  
<sup>15</sup>*precorque*,  
<sup>16</sup>*Hortorque* et <sup>17</sup>*dico*, <sup>18</sup>*vicinus*, <sup>19</sup>*idoneus*, <sup>20</sup>*idem*,

<sup>1</sup> ὁ ἥλιος λάμπει μόνον τοῖς βλέπουσι (the sun shines only to or for those who see, and not for the blind.)

οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας (there is not to children a more honourable reward than this.) E. Heracl.

ὁμιλεῖτε τοῖς ἀγαθοῖς (associate with the good.)

<sup>2</sup> ἡ ἀπόκρισις ἀρέσκει μοι μᾶλλον (the answer pleases me more, causes more pleasure in me, v. to me.)

<sup>3</sup> ὥς τοῖς θανούσι πλοῦτος οὐδὲν ὠφελεῖ (for wealth is no benefit to the dead.)

<sup>4</sup> δός μοι φανῆναι ἀξίῳ (grant to me to appear worthy.)

<sup>5</sup> αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσε (but he gave orders to the shrill-voiced heralds.) B. 50.

<sup>6</sup> σπονδαῖς πεποιθώς (trusting in treaties, feeling confidence in treaties.)

<sup>7</sup> ἐν δεῖ μόνον σοι (one thing is needful for you.)

<sup>8</sup> χαλεπὸν σοι τοῦτο ποιεῖν (it is difficult for you to do this.)

<sup>9</sup> τὸδε πᾶσι φίλον καὶ ἡδύ (this is agreeable and pleasing to all.)

<sup>10</sup> ἀγαθὸν ἔστι τῷ ἀνθρώπῳ (it is good for man.)

<sup>11</sup> ὁμιλεῖτε τοῖς ἀγαθοῖς (associate with the good, amongst, or in the midst of the good.)

<sup>12</sup> μάχεσθαι τῷ πολέμῳ (to fight with the enemy.)

<sup>13</sup> εἰπόμεσθα δεσπότη (we followed our master.)

<sup>14</sup> οὐ τοῖς ἄρχεω βουλομένοις μέμφομαι (I do not blame those who wish to rule,—I call it no fault in those who wish to rule.)

<sup>15</sup> εὐχοντο θεοῖς (they prayed to the gods.)

<sup>16</sup> παραινῶ σοι μαθεῖν γράμματα (I exhort you to study literature, i. e. I recommend to you.)



<sup>21</sup> *Cognatus*, sibi vult subjungere jure Dativum γ.

<sup>17</sup> τοῖς εἰδόσιν λέγω (I speak *to* men acquainted with what I say.)

<sup>18</sup> πάροντι πλησία τῷ νυμφίῳ (near *to* her consort, who was by.)

<sup>19</sup> ὥς πρέπει δούλοις λέγειν (as far as is becoming *in* slaves to speak.)

<sup>20</sup> οὐ γὰρ σὺ τύπτει τὰς ἴσας πληγὰς ἐμοί; (are not you struck the same blows as I am—blows equal *to* me, or mine?)

<sup>21</sup> ἀδελφὰ δ', ὥς ἔοικε, τούτοιςιν φορεῖ (he receives, as it appears, what is akin *to* these things.)

N.B. Most of the examples can be so translated as to introduce *to* or *for*, the usual signs of the Dative. Many also admit of the *more literal* signs, *in*, *at*. Cf. Compend. p. 45. Also Cf. 31.

54. a. The original meaning of the dative is *rest in* or *at* (see p. 45 Comp.) Hence it marks out the person or object *in* whom the consequences of the action centre and *rest*, whether good or bad, e. g.

est mihi voluptas } There is resting *in* me a pleasure, i. e. I have  
ἐστὶ μοι ἡδονή } pleasure.

ὁ ἥλιος λάμπει τοῖς βλέπονσι } The benefit of the sun's shining centres  
sol fulget videntibus } *in* men that can see, not *in* the blind.

In modern languages this object is generally denoted by using *to* or *for*, which are therefore called the usual *signs* of the dative—"It is a pleasure *to* me."—"The sun shines *to* or *for* those who can see."

55. The dative then, as compared with the accusative, is the *remote object referred to*, *interested in*, and *affected by* the verb, but not the immediate and passive object—it is that *to* which the action of the verb tends, and *in* which it rests—that *to* or *for* which a thing takes place, whether for good or ill, profit or loss, honour or dishonour, praise or blame.

δίδωμί σοι βιβλον. } I give a book *to* you.—  
do tibi librum }

Here βιβλον is the object *immediately acted on* by the verb give: σοι is the *more remote* object *in* whom the action of the verb, i. e. the gift, rests, which is marked in English by the preposition *to*, and in Latin and Greek by the terminations of the dative case.

Other examples are:—

Μενέλαος, ᾧ δὴ τόνδε πλοῦν ἐστεῖλαμεν, (Menelaus, for whom we equipped this expedition.) Aj. 1045.

μάχας σοι καὶ πολέμους ἀφαιρῶ (I remove battles and wars from you —I receive them *at* your hands and take them away—or, *for* your good.) Cf. 38.

εἰργεῖν τεκούσῃ μητρὶ πολέμιον δόρυ (ward the hostile spear from the mother who bare you—i. e. ward off the hostile spear for the *advantage* of the mother who bare you.) S. Theb.

τιμωρεῖν πατρί, (to avenge a father—i. e. to exact satisfaction *for* a father.)

ὀρχησάμενοι θεοῖσι (having danced *to* the Gods—i. e. *in* honour of the Gods.) Arist.

ποῦ τοι ἀπειλαί

Οἷχονται, τὰς Τρῶσιν ἀπείλεον νῖες Ἀχαιῶν;—

ἀρὰς ἀράται παισὶν ἀνοσιωτάτας—

Θέμιστι δὲ καλλιπαρήφ Δέκτο δέπας (and he received the cup at the hands of the beautiful-cheeked Themis.) O. 87.

κατήκουσαν ἐπὶ δουλοσύνῃ Πέρσῃσι (they submitted to the Persians even to slavery.) Herod.

χείμωνες ἐκχωροῦσιν εὐκάρῳ θέρει (winters give way to the fruitful summer.)

ἐμοὶ πικρὸς τέθνηκεν ἢ κείνοις γλυκύς—χαρίζονται οἷῳ σοὶ ἀνδρί—ἐμοὶ δέ κε τὰυτα μελήσεται—εὐ προσφέρεται τοῖς φιλοῖς οἷς ἔχει—ἔστιν οἷς οὐχ οὕτως ἔδοξε—οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμερᾶς—σοὶ παίδων τί δεῖ;

56. This dative of *remote reference* is very extensively used,—it will mark any one who is or may be supposed to be at all *affected by* or *interested in* the matter,—sometimes it is preceded by *ὥς*.

ἀνω ἰόντι ἀναντές ἐστὶ χωρίον (to one ascending it is a steep place.) Herod. 2. 29.

μακρὰν γὰρ ὥς γέροντι προϋστάλης ὁδόν (for you have advanced a long way for an old man.) Œ. C. 20.

Κρέων γὰρ ἦν ζήλωτος, ὥς ἐμοί, ποτέ (for Creon was once an enviable man, as I think.) Antig. 1161.

N. B. This last phrase is filled up with a somewhat different idea in

ὥς γ' ἐμοὶ χρῆσθαι κριτῇ (to use me as a judge). Alc. 810

καὶ τοί σ' ἐγὼ τίμησα τοῖς φρονοῦσιν εὖ (and yet I honoured you, if we look to the wise for their opinion). Ant. 904.

ἐπεὶ περ εἶ γενναῖος, ὥς ἰδόντι (since you are of noble birth, at least to the sight—you seem noble to me merely looking at you).

οἱ πάτερες τοὺς νιεῖς παραμυθοῦνται ὅταν αὐτοῖς ἐξαμαρτάνωσι (fathers exhort their sons whenever they find them commit an error.)

ὦ τέκνον, ἢ βέβηκεν ἡμῖν ὁ ξένος \*; (my child, is the stranger gone?—have we got rid of the stranger?)

οὐνεκ' ἔχεις Ἑλένην καὶ σφὶν γαμβρὸς Διὸς ἐσσι (because you have Helen for a wife, and they see you the son-in-law of Jove.) δ. 569.

ἡμῖν δ' Ἀχιλλεύς ἀξίος τιμῆς, γυναι. Hec.

Θεὸς γὰρ ἐκσώζει με, τῷδε δ' οἶχομαι (for God preserves me, but looking to this man, I am lost—I. e. as for him, as far as he is concerned, he endeavoured to destroy me.)

57. Hence, the *dative* is often used in dependence upon, or after, the *verb*, when other languages rather use a *genitive* after the *noun*, or particle,

ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρας ἀπῆλθον (when the barbarians had gone out of their country.)

οἱ ἐδέξατο χάλκεον ἔγχος (he received his brazen spear.)

εἰ μὴ τὴν ξυμμαχίαν ἀνήσουσι Βοιωτοῖς (if they shall not throw up to the Bœotians their alliance with them.) Cf. what follows :

ἐκέλευον . . . τὴν Βοιωτῶν ξυμμαχίαν ἀνείναι (they bid them throw up the alliance of the Bœotians)

\* Cf. *Tongilium mihi eduxit.* Cic. Cat. 2.

γεραῖα δ' ἐκπόδων χωρήσομαι (I will retire out of the way of the old lady.) lit. I will give way to her.

58. β. These examples depend upon the general rule, that whenever one thing not merely *terminates*, *rests in*, as its end, but even is *directed towards* or *approximates to* another, that other stands in the dative.

Other examples are,

μόνον δέ φασι τοῦθ' ἀμιλλᾶσθαι βίῳ (but they say that this alone can contend with life.) Hipp. 431.

ὃς ἐμοὶ μᾶς ἐγένετ' ἐκ ματέρος (who was born from one or the same mother with myself.)

ὡς τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί (they honour their friend equally with their father.) Ant. 434.

ὀπλισμένοι τοῖς αὐτοῖς Κύρῳ ὅπλοις (armed with the same arms as Cyrus.)

τάδ' οὐ ξυνοῦνται τοῖσιν ἐξηγγελμένοις (these things do not accord with what is told you.)

59. γ. Some verbs, however, with the senses mentioned above, govern an accusative.

<sup>1</sup> always an accusative,

ἀδικεῖν, ὑβρίζειν, αἰτιῶμαι, νοθετεῖν,  
ὀνίνημι, βλάπτειν, πείθειν—also ἱκετεύειν, προσκυνεῖν,  
δορυφορεῖν, θώπτειν, ἐπιλείπειν, ἀλιτεῖν, ἐπιτροπέειν.

<sup>2</sup> generally an accusative,  
λοιδορεῖν.

<sup>3</sup> occasionally an accusative,  
ὠφελεῖν, λυμαίνεσθαι, ἀρέσκειν. Cf. 98.

60. With verbs signifying to *come*, *happen*, and the like, a participle also in the dative is frequently used to express the feeling,

γινώσκω δ' ὅτι σφῶν ἐλδομένοισιν ἰκάνω (I know that I am come to them not unexpected—i. e. to them expecting me.) φ. 209.

θέλοντι κάμοι τοῦτ' ἂν ᾦν (this would have met my wish also.) Œ. T. 1356.

εἴ σοι ἡδομένῳ ἐστίν (if it pleases you.)

Cf. quibus bellum volentibus erat. Tac. Agric.

61. *Passiva*<sup>1</sup>, inde<sup>a</sup> -τέον, *instrumentumque modusque*  
Et *causa*, hinc<sup>3</sup> *utor*, verba<sup>4</sup> *affectusque*, Dativum.

<sup>1</sup> ὀπλισμένος τοῖς αὐτοῖς Κύρῳ ὅπλοις (armed with the same armour as Cyrus.)

εἰρήνης ἐπιθυμητέον ἐστὶν ἀνθρώποις (men should be desirous of peace, i. e. a desire for peace should belong to, or be in, men.)



- <sup>2</sup> τῷ σκήπτρῳ ἐλάσασκεν (he struck him *with* his sceptre.)  
 βία εἰσῆλθον (they entered *by* violence.)  
 φόβῳ ἀπῆλθον (they departed *from* fear.)  
<sup>3</sup> χρῆσθαι τύχῃ κακῇ (to experience evil fortune.)  
<sup>4</sup> θαυμάζω δὲ τῇ τε ἀποκλείσει μου τῶν πυλῶν καὶ . . .  
 οὐ φθονεῖτε τούτῳ τῆς δυναμέως (do not envy this man on account of  
 his power, i. e. feel envy *towards* or *at* him.)  
 οὐθ' ἡδομαι τοῖσδ', οὐτ' ἐπάχθομαι κακοῖς (I feel neither joy nor grief  
*in* or *at* these calamities.)  
 χαλεπῶς φέρω τοῖς παροῦσι πράγμασι (I am grieved *at* the present  
 state of affairs.) Anab.  
 χαλεπαίνειν τοῖς ἀρχομένοις.

Other examples are,

- ταῦτα πέπρακταί μοι (these things are done *by* me.)  
 ἀπόρρητον πόλει (forbidden *by* the city.)  
 πλευστέον εἰς τὰς ναῦς αὐτοῖς ἐμβάσιν—  
 οὐ μάλιστ' αἰδῶς μ' ἔχει  
 εἰς ὄμματ' ἔλθειν τοῖσιν ἐξευργασμένοις (into whose presence particu-  
 larly, shame withholds me *from* coming, *by* reason of what has been  
 done.)  
 ἀκοῇ τι λέγειν (to say anything *from* hearsay.)  
 Παλαμῆδης ὑπέρεσχε τῶν ἐφ' ἑαυτοῦ σοφία— (Pal. was superior to his  
 cotemporaries *in* wisdom.)  
 τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους (fearing the Athenians  
*in* consequence of what was done.)

62. This dative corresponds to the Latin ablative, and to this head may be referred the frequent use of the dative without σύν, in such passages as,  
 ἀπικέατο ἑξοσι νησί (they arrived *with* twenty ships.)

Hence also the same dative is particularly used with αὐτός,  
 αὐτοῖσι ἱματίοις ἀπ' ὧν ἔβαψε ἑῶντόν (he plunged himself *in* together  
 with his clothes—*clothes and all*.)

63. a. Also, -τέα may stand, as well as -τέον, and the verbal in -τέος may be used as an adjective, if its verb governs an accusative.

θεραπευτέοι σοὶ εἰσιν οἱ θεοὶ (the gods are to be served *by* you)—from  
 θεραπεύειν θεούς.

64. Two different datives may follow the same verb.

τί σοι παρασχῶ δῆτα τῷ τεθνηκότι ; (what then can I give you for the  
 dead?) Hel. 1268.

65. Two similar datives, also, may follow the same verb.

σθένος ἔμβαλ' ἐκάστῳ Καρδίῃ (he infused strength *into* the heart of  
 each.) A. 11. Where one is a *part* of the other. Cf. 41.

66. The dative is also sometimes used to mark *at what time*, or *at what place* a thing happened.

ὥς δυστυχῇ Θηβαῖσι τῇ τοθ' ἡμέρᾳ

ἀκτῖν' ἐφῆκας (how unfortunate a day for Thebes did you on that day shoot forth.)

τὰ τρόπαια τὰ τε Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς (the trophies at Marathon, and Salamis, and Plataea.)

## USUS

### 67. Genitivi.

*Partem*<sup>1</sup> vis? *Totum*<sup>a</sup> in Genitivo est—est et <sup>2</sup> *Origo*.

<sup>3</sup> Nomina si duo <sup>β</sup> concurrant in dispare sensu,  
Posterius solet in casu servire secundo.

<sup>1</sup> αὐτὸς ἤθελε τῶν μενόντων εἶναι (he himself volunteered to be one of those who remained.) Thuc. 1.

<sup>2</sup> Ἑρᾶς ἀλατεῖαι (wanderings, sent by Juno—i. e. of which Juno was the origin.) Pr. V.

<sup>3</sup> πόθος υἱοῦ (son's regret.)

πόθος υἱοῦ (regret for a son.)

λιταὶ θεῶν (prayers to the gods.)

πύργος θανάτου (a tower against death.)

ἐν ἀποβάσει τῆς γῆς (in the landing upon the coast.)

ἐς τοῦτο ἀνάγκης (to this degree of necessity.)

68. *a*. The meaning of the *gen.* is *derivation*, *springing*, or *proceeding from*, and it answers, in their greatest latitude, to the prepositions *of*, *from*, *out of*. Hence the *whole* of which any thing is a *part*, or the *cause* or *origin from* which any thing springs, is put in the genitive.—And

69. *β*. Hence, when two nouns are placed in *juxta-position* or in any way *connected* together or related to one another, the latter is put in the genitive because the former depends upon it (alter pendet ab altero). This *connection* or *relation* is expressed in English by a great variety of prepositions, as in

#### 1. Genitives of the Subject.

πόθος υἱοῦ (regret of a son, i. e. felt by a son, to which a son is *subject*—the regret *springs from* the son as the one who feels it.)

πόλεμος Ἀθηναίων καὶ Πελοποννησίων (a war of, or, between the Athenians and Peloponnesians.)

#### 2. Genitives of the Object—

πόθος υἱοῦ (regret for a son, i. e. felt for a son, of which the son is the *object*—the regret *springs from* the son as the *cause* or *origin* of it.)

ἔρυμα πολεμίας χερός (a protection against any hostile hand.) Med. 1209  
 ξυγγόνου ὑβρίσματα (insults against a relation. The relation is the  
 object of the insults; in one sense, the origin or cause of their being  
 offered.) Phæn. 1757.

νερτέρων δωρήματα (presents to those below.) Or. 128.

γῆς πατρώας νόστος (a return to the land of one's fathers.) Iph. T.  
 1073.

3. Genitives of various other connections between two nouns, as that of the whole and its part, of material, cause, or origin, &c.

ἀφίκετο τῆς Ἀττικῆς εἰς Οἰνόνην (he arrived at Œnoe, a town of Attica.)  
 Thuc.

σχεδιαί διφθερῶν (rafts of skins.) X. A. 2. 4. 28.

κύματα παντοίων ἀνέμων (waves raised by winds of every kind.) B. 396.

ὀνείρατ' ἀγγέλλουσα ἄγαμέμνονος (relating dreams sent by Agamemnon—i. e. proceeding from Agamemnon.) Or. 610.

πύργοι διδύμων ποταμῶν (towers built upon twin, or, double streams.)  
 Phil. 17.

N. B. In English we employ of to mark connections equally wide, as "An army of occupation," i. e. an army employed to occupy a country—"The army of the Rhine," i. e. the army employed on the banks of the Rhine.—"The knight of the fetlock," i. e. who drew his distinction from the device of the fetlock on his shield.

70. Besides substantives, *superlatives* also *numerals*, (Cf. 67. 1.), and other adjectives, as also the article, when used so as to give the idea of *part*, admit a genitive after them.

οἱ χρηστοὶ τῶν ἀνθρώπων (the good among mankind. Mankind is the whole, of which the good form a part.) Cf. 67. ex. 1.

μῶνος ἀνθρώπων (alone of men,—the only one out of all mankind.)

τῆς γῆς τὴν πολλήν (the main (part) of the country.)

τῷ νοσοῦντι τειχέων (the weak part of the walls.) Phæn.

εἰς τοῦτο ἀνάγκης (to this degree of necessity.)

71. Two different genitives are often used together.

θαυμάζω δὲ τῇ τε ἀποκλείσει μου τῶν πυλῶν καὶ . . . (but I wonder both at the shutting of the gates against me and . . .) Thuc. 4. 84.

στόλμον χρωτὸς ποικίλων πέπλων (a dress of variegated robes for the body.) Androm. 148.

72. All *relative* i. e. *incomplete* adjectives (which require another word to which they may refer) have a genitive after them to mark the connection, and complete the sense—particularly adjectives <sup>1</sup> signifying *worthy, skilful, full*, and the like; adjectives <sup>2</sup> implying *capability or fitness*, (generally in *ικος*), with their contraries; and adjectives derived from *active* <sup>3</sup> verbs governing an *accusative*. (These genitives may be frequently translated by *with respect to*.)

<sup>1</sup> ἡμῖν δ' Ἀχιλλεύς ἄξιος τιμῆς, γυναί (Achilles is deserving of honour at our hands, lady) Hec.

ἄνδρις μᾶλλον ἢ σοφὸς κακῶν (rather ignorant of, than experienced in evils.) Æsch.



ἀρτιμαθὴς κακῶν (lately made acquainted with evils.) The genitive marks the *connection* between the learner and the thing learnt, as if it had been, a "learner of evil"—and *completes the sense* by shewing what it is which is learnt.) Hec. 687.

ἄφνειος βιότοιο (rich in substance—i. e. with respect to substance.) E. 544.

πλούσιος κακῶν—βρύων δάφνης, ἐλαίας—ἀήθεσι τῆς μάχης—

<sup>2</sup> διδασκαλικὸς τῆς αὐτοῦ σοφίας (one who can teach his own wisdom to others.) Plat.

ὥραϊη γάμον (of the proper age for marriage.) Her. 1. 196.

<sup>3</sup> ἀνθρώπων δηλήμονες (noxious to men.)—from δηλείσθαι ἀνθρώπων (to harm men.) Her. 2. 74.

73. Hence, particularly, adjectives compounded with a privative have a genitive: and frequently a *genitive of kindred meaning*, which serves to define and limit the sense more exactly.

ἀπαθὴς κακῶν (inexperienced in evils.)

ἄψανστον ἔγχους (without touching a spear.)

ἄσκενος ἀσπίδων (unarmed with (respect to) shields—without the protection of shields.) S. El. 36.

ὑποτελεῖς φόρου (subject to the payment of tribute.) Thuc. 1.

Θεῶν ἀνώματος (not bound by any oath to the gods.) Med. 750

ἀσφόρητος ὀξέων κωκυμάτων (not uttering a single sound of loud lamentations—i. e. silent with respect to loud lamentations, but moaning in a low tone.) Aj. 321.

ἄπαις ἔρσεως γόνου (childless with respect to male offspring.) Her.

74. Hæc fere, <sup>1</sup>*Participo, incipioque*,—<sup>2</sup>*egeo, appeto, parco*—

<sup>3</sup>*Æstimo, vendo, emo, muto*—<sup>4</sup>*averto, libero, servo*,

<sup>1</sup> ξυλλήψομαι δὲ τοῦδε σοι καὶ γὰρ πόνου (I too will bear *part* of this labour with you.) Med.

αἰσχύνομαι σοι μεταδίδους πόνων ἐμῶν—Or.

ἄρχομαι λόγου (I *begin* a speech.) Dem.

<sup>2</sup> ταῦτα δεῖ μακροῦ λόγου εἰπεῖν (these things *require* a long speech to tell them.) Prom. V.

εἰρήνης ἐπιθυμητόν ἐστιν ἀνθρώποις—

ὃς πολέμου ἔραται—

φείδω σίτου (be *sparing* of corn.) Hes.

<sup>2</sup> πόσου ἂν πρίαο ὥστε τὴν γυναῖκα ἀπολαβεῖν; (at what price would you *purchase* the recovery of the woman?) X. C.

δραχμῆς ἀγοράζειν τι (to *purchase* any thing for a drachm.)

εἰ τοσούτου τιμᾶσθε (if you *think it worth* so much—of such value.) Dem.

τυχέ' ἄμειβειν Χρύσεια χαλκείων, ἐκατόμβοι' ἐννεαβοίων (he *exchanged* arms of gold for arms of brass, arms worth a hundred oxen for arms worth nine.)

*Desino, disto, deerro*—<sup>5</sup>*excello*,<sup>β</sup> *guberno*, *secundum*.<sup>α</sup>

μηδ' ἀνταλλάξασθαι μηδεμίας χάριτος . . . . τὴν εἰς τοὺς Ἑλλήνας εὐνοίαν.

<sup>4</sup> Ζεὺς κήρας ἄμυνε Παιδὸς ἐοῦ (Jupiter averted the fates from his son.)  
M. 402.

νόσον τήνδ' ἀπαλλάξω χθόνα (I will deliver this land from the plague.)  
Phoen.

τῆς νόσου πεφευγένας (to escape from the disease.) S. Phil.

ὁ ἀσκόδς ἔξει δύο ἀνδράς τοῦ μὴ καταδύναι (the skin will keep two men from sinking.) X. A.

λῆγ' ἐρίδος (cease from strife.) A. 210.

παύω σε τῆς ὑβρέως (I stop you from your insolence.) Isoc.

διεσχον ἀλλήλων . . . ὡς τριάκοντα στάδια (they were distant from one another about 30 stades.) X. A.

διαμαρτάνω τῆς ὁδοῦ (I miss the way.) Thuc.

<sup>5</sup> Παλαμήδης ὑπέρεσχε τῶν ἐφ' ἑαυτοῦ σοφία (Palamedes surpassed the men of his time in wisdom—was the first of.)

βασίλευε τῶν σεωυτοῦ (reign over—be king of—your own people.)

75. α. All these *genitives after verbs* may be classed under the reasons given above for the use of the genitive. In all the examples the genitive implies either *part of the whole*, or the *cause whence* the action of the verb *originates*, or the *connection* and its contrary, *separation*.

Thus *æstimo*, &c. take a genitive of *connection* (Cf. 69.), a thing of such a price. Cf. preposition *ἀπὸ* Compend. p. 43.

76. β. Thus, *excello* contains the idea of a *superlative* (Cf. 70.), or of *one* selected from the *whole* body.

ὁς ἀριστεύεσκε μάχεσθαι Τρώων (who surpassed the Trojans in combat—i. e. ὁς ἀριστος ἦν, who was the bravest of the Trojans in combat.)  
Z. 460.

77. Also, the genitive with *εἶναι* denotes (as in Latin) the *quality, property, character, part, work, duty* belonging to the nouns; and indeed every kind of *connection*, particularly *relationship*, may be expressed by the genitive, with the noun of connection understood when the sense is clear without it.

ἀνοήτων ἐστὶ φλυαρεῖν (it is the character of foolish men to trifle.)

ἑαυτοῦ εἶναι (to be oneself—to be in one's own power, and *not belong* to another.)

τῆς αὐτῆς γνώμης εἶναι (to be of the same opinion.)

ἀλλ' ἐστὶ τοῦ λέγοντος ἦν φόβους λέγειν. Cf. T.

καὶ τοι τό γ' αἶνιγμ' οὐχὶ τοῦπιόντος ἦν Ἀνδρὸς διεπιεῖν. Cf. T.

εἰς τὴν Φιλίππου (into Philip's country—sc. γῆν.) Cf. 25.

78. As the genitive marks the *origin*<sup>1</sup>, *cause*, or *reason* of anything, it may frequently be translated by *on account of*, particularly with verbs de-

noting any *emotion*, and after exclamations: and *in the poets* <sup>2</sup>, it expresses the *instrument* or *agent* after verbs.

<sup>1</sup> τοῦ πάθους οἰκτεῖρω σε (I pity you *on account of* your calamity—my pity *proceeds from* your calamity.)

ζηλώ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ (I admire you *for* your prudence, but detest you *for* your cowardice.) Soph. El.

διώξομαι σε δειλίας. Arist.—ἱρῶν μηνίσας. E. 178.

ὦ μοι, ἐμᾶς ἅσας (alas! *for my* misfortune.) Aj. 908.

ὦ μοι, τοῦ κάλλους! (what beauty!)

φεῦ! τοῦ ἀνδρός! (oh! the man!) X. C.

Ἀπολλων ἀποτρόπαιε, τοῦ χασμήματος! (averting Apollo! what a swallow!) An. 161.

τῆς παχύτητος (what thickness!)

<sup>2</sup> πληγείς θυγατρός τῆς ἐμῆς (struck by my daughter.)

ἀλλ' ἀνα! μὴ τάχα ἄστυ πυρὸς δῆϊοιο θέρηται (but up! lest the city be quickly consumed by hostile fire—the destruction of the city is the work of, or *proceeds from* the fire.) Z. 331.

N.B. Thus, frequently in the older English writers we find *of* after passive verbs, “hated *of* all men,” “seen *of* angels.”

79. Verbs of *praying* take a genitive of that *by which* we pray, or for whose *sake*.

ταύτης ἰκνοῦμαι σ' (I beseech you *by* this lady.) Or. 663.

λίσσομαι ἡμῖν Ζηνὸς Ὀλυμπίου ἡδὲ Θέμιστος (I pray you both *by* Olympian Jupiter and *by* Themis—i.e. *for the sake of* God and *of* justice.) B. 68.

80. Regula pro casu <sup>1</sup> *abso-que-luto*<sup>B</sup>, <sup>2</sup> *com-que-parato*<sup>a</sup>, Casu et <sup>3</sup> *nascendi*, genitivum Græca gubernat.

<sup>1</sup> ἐκβληθέντος τοῦ δαιμονίου, ἐλάλησεν ὁ κωφὸς (when the devil was cast out, the dumb spake.) Matth. ix. 33.

<sup>2</sup> μείζων σοῦ εἰμί (I am greater than thou.)

οὐδὲν πλέον μοι σοῦ μέτεστιν ἡμερᾶς—

οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας—

οὐδὲν κάκιον τοῦ χαλεπαίνειν—

<sup>3</sup> Τελαμῶνος ἐγεννήθη ὁ Αἴας (Ajax was the son *of* Telamon.)

81. a. The *comparative* marks the *relation* (69.) between one and the other.—e. g. μείζων σοῦ, greater *in respect to*, *in relation to* thee—

Other words also of the nature of *comparatives* take a genitive, and particularly where ἢ might have been used.

ἡττάσθαι τινος (to be defeated *by* one—i. e. ἡττῶν εἶναι to be less than.)

ἕτερα τούτων (different from these—i. e. other *than* these.)

πéριττα ἐκείνων (over and above those.)

ὑστέρησε τῆς μάχης (he was too late *for* the battle)—i. e. ὕστερος τῆς μάχης ἦλθεν.



ἡσσηθεῖεν τοῦ παρόντος δεινοῦ (overcome by the present danger.)  
Thuc. 4. 38.

82. A comparison is more fully instituted by ἤ, as in Latin by *quam*; also by ἢ ὥστε and ἢ alone with an infinitive or preposition.

μέζω κακὰ ἢ ὥστε ἀνακλαίειν (evils too great to lament.) Her. 3. 14.

τὸ γὰρ νόσημα μείζον ἢ φέρειν (the disease is greater than can be borne.) Phil.

τί γὰρ τὸ μείζον ἢ κατ' ἀνθρώπον φέρεις; (what do you suffer that is more than human?) Cæ. C. 172.

83. The Greeks, however, use the genitive instead of ἢ very often, even where it causes ambiguity, as,

ἔξεστιν ἡμῖν μᾶλλον ἐτέρων (it is allowable for us more *than* for others.)  
Thuc.

πυραμίδα ἀπελίπετο πολλὸν ἐλάσσω τοῦ πατρὸς (he left behind him a pyramid much less than his father's—it might be, than his father.)

τοῦ Πλούτου παρέχω βελτίονας ἀνδρας (than Plutus *does*—it might be, than Plutus *is*.)

84. β. The genitive was used for the absolute case, because its original and simplest use was to denote time—*when*? (Cf. 101.), and also *cause* (Cf. 68.)

ἐμοῦ καθεύδοντος ταῦτα ἐγένετο (these things took place whilst I was asleep.) Compare this with the parallel form,

νυκτὸς ταῦτα ἐγένετο (these things took place by night.)

N.B. The Latins used also the *same* case on both occasions, viz. the ablative.

*me dormiente hæc facta sunt—nocte hæc facta sunt.*

Again,

σοῦ λέγοντος, πείθομαι (I am persuaded, *because* you say it.)

85. A dative absolute is also sometimes used, but in this case the participle is generally connected, more or less closely, with the verb.

θυομένῳ δέ οἱ . . . ὁ ἥλιος ἀμυνώθη (as he was sacrificing . . . the sun was darkened—i. e. the sun was darkened *to* him when sacrificing—

Cf. 56.) Her. 9. 10.

86. An accusative absolute is used with ὥς, ἄτε and ὥσπερ, ὥς ἂν, to *conjecture the motive* of the action—the genitive absolute simply *stating* the time or cause—(some supply ὄρων, or ἰδὼν before the acc.)

ἐσιώπα, ὥς πάντας εἰδότας (he was silent, *as supposing* that all knew it.)

ἐσιώπα, πάντων εἰδόντων (he was silent, as all knew it.)

For another accusative absolute, see Participle.

87. Personal verbs are in like manner used as genitives absolute, when the sense supplies the noun.

σαλπίζοντος (i. e. τοῦ σαλπίκτου, the trumpeter giving a signal.)

Cf. ὕσαντος (it having rained.) Also Cf. 4.

## USUS

## Casuum variorum.

88. Tres casus regere *imperium* variante iubeturSensu ; ut plura *a*—at cuique aliàs sua regula servit.

ἀρχω	{	ἀρχειν Μήδων (to be commander of the Medes.) Cf. 74.
		ἀρχειν Μήδοις (to give commands to the Medes.) Cf. 53.
		ἀρχειν Μήδους (to command the Medes.) Cf. 53.
ἀνάσσω	{	Καδμείων ἥνασσε (he was king of the Cadmeans.) λ. 275.
		Μυρμιδόνεσσιν ἄνασσε (rule the Myrmidons, i. e. issue regal orders to the Myrmidons.) A. 180.
		Ζεὺς πάντ' ἀνάσσει (Jupiter rules, directs all things.) Eur.
κρατέω	{	τῶν πλείστων ἐκράτησαν (they got possession, or became masters, of most.) Thuc. 1.
		ἄνδρασί τε κρατέουσι καὶ ἀθανάτοισι θεοῖσι (they exercise dominion over both men and gods.) π.
		τοὺς σοὺς θρόνους κρατοῦσιν (they shall possess, or hold as masters, thy throne.) E. Phœn.
ἀμύνω	{	ἀμύνεμεν οὐκ ἐθέλουσι Νηῶν (they will not defend the ships, i. e. drive (the enemy) from the ships.)
		ἀμύνειν Τρώεσσι (to assist the Trojans, i. e. to repel (the enemy) for the Trojans.)
		ἀμύνασθαι πολεμίους (to repel the enemy, i. e. to drive away the enemy for oneself.)

89. *a*. Many verbs admit of different cases after them, both according to the *sense* which the *case* is intended to convey (as verbs of sense, see below ex. of *πιεῖν*)—and according to the various *shades of meaning* which the *verbs* themselves are employed by the writer to bear, (see above exx. of *ἀρχω*—*ἀνάσσω*—*κρατέω*.) Cf. 31, 32. Again,

θαυμάζω	{	σοῦ (I feel astonishment on account of you—i. e. at you.)
		τῇ ἀποκλείσει . . . (I wonder at the shutting . . .)
		τὸν Φίλιππον (I admire Philip.)

So also *τιμωρεῖν* (to exact satisfaction, to make one pay it.)

{	τιμωρῆσαι φίλῳ (to avenge a friend, to exact satisfaction for a friend.)
	τιμωρήσασθαι πολεμίους (to punish enemies, to make the enemy pay for yourself.)
	τιμωρεῖν τινας (to punish on account of something.) Thuc. 1.

and

πάντων μὲν κρατεῖν ἐθέλει πάντεσσι δ' ἀνάσσειν (he wishes to be chief of all, and to give orders to all—or, be to all a king.)

N. B. As in many instances, it is immaterial to the general sense which idea is uppermost in the mind, and which construction is adopted, such verbs are said to govern various cases. However, no construction may be used which is not supported by the authority of classical writers.

There is a corresponding variety of usage in other languages: thus we say, with the same general sense, "You will get that *at* the bookseller's, or, *from* the bookseller's."—The former is the Greek dative; the latter the Greek genitive.

## 90. Genitivi vel accusativi.

*Sensus*<sup>1</sup> *verba* ligat syntaxis Græca<sup>a</sup> secundo :  
 Quarto etiam,—quarto semper sed verba videndi.  
 Sic<sup>2</sup> *obliscor meminique* ; et plurima<sup>3</sup> verba,  
 Ceu *comedo, bibo, do, partis* voluere secundum.

- <sup>1</sup> { ἤκουσα φωνῆς (I heard a voice.) Act. xxii. 7.  
 { ἤκουσα φωνῆν (I heard a voice.) Act. xxvi. 19.  
 { ὁσφραίνεται οἶνον (he smells wine.) Anthol.  
 { ὁσφραίνεται κρέας (he smells flesh.)  
 { ἰχθύων μὴ γεύεσθαι (not to taste fish.) Pyth.  
 { ἐγύστατο τὸ ὕδωρ (he tasted the water.) Joh. ii. 9.  
 { νεκροῦ μὴ ἅπτεσθαι (not to touch a dead body.)  
 { ἡ δ' ἐπέεσσι καθάπτετο θοῦρον Ἄρηα (she touched, or, attacked im-  
 petuous Mars with her words—reproached him.) O. 127.  
 { αἰσθάνεσθαι ἐπιβουλῆς (to perceive a plot.)  
 { ᾔσθετο τὰ γινόμενα (he perceived what was going on.)  
<sup>2</sup> { ἐπιλήσονται αὐτοῦ (I shall be forgetful of him.)  
 { ἐπελάθου τι ὧν ἐβούλου εἰπεῖν ; (did you forget any thing of what  
 you wished to say?)  
 { μεμνημένος ὧν ἔπραξε (remembering what he did.)  
 { μνημονεύειν πολλὰ τῶν παρεληλυθότων πόνων (to remember much of  
 past labours.)  
 { ὑπέμνησέν τε ἔ πατρός (and reminded him of his father.)  
<sup>3</sup> { τὸν τυρὸν ἤσθιον (they ate the cheese—all.)  
 { κρεῶν ἐσθίειν (to eat of animal food.)  
 { πίνειν ὕδατος (to drink some water.)  
 { πίνειν ὕδωρ (to drink water—be a water drinker.)  
 τούτοις τῆς ἑαυτοῦ γῆς . . . ἔδωκε νέμεσθαι (he gave these men a portion  
 of his own territories to occupy.) Thuc. 1.  
 πᾶσσε δ' ἁλὸς θείοιο (he sprinkled (some) divine salt.)  
 τῆς γῆς ἔτεμον (they ravaged part of the territory.)  
 ἀφίεις τῶν αἰχμαλώτων (dismissing some of the captives.) X. A.

91. *a.* Verbs of sense imply an idea of *part*, more or less clearly and necessarily—but, if the idea of *part* cannot enter, the accusative must be used, as, ἐπελάθου τι τῶνδε; (did you forget any of these things?) See also ex. of ἀπολαύειν in 94. γ.

92. Verbs of *perceiving* take an accusative of the *thing*, and a genitive of the *cause* or *origin*.

τοῦτο Σωκράτους ἤκουσα (I heard this from Socrates.)

93. <sup>1</sup> Sortior<sup>β</sup>, <sup>2</sup> accuso<sup>α</sup>, <sup>3</sup> damno, <sup>4</sup> absolvo, <sup>5</sup> impleo, <sup>6</sup> privo.

<sup>7</sup> Consequor<sup>δ</sup>, et <sup>8</sup> fruor<sup>γ</sup>, et <sup>9</sup> fallor, cum <sup>10</sup> negligo, <sup>11</sup> curo,

<sup>12</sup> Miror<sup>ε</sup>, sæpe secundum, aliquando regentia quantum,



- <sup>1</sup> { ἄλλ' οὐτι μὴ λάχῃσι τοῦδε συμμάχου (but they shall not receive this man, (i. e. me) as an ally.) *Œ. C.*  
 { ἔλαχε ἔδραν (he was allotted a seat.) *Arist.*  
<sup>2</sup> { γράφομαι σε φόνου (I accuse you of murder.)  
 { κατηγορῶ σου ψεύδος (I accuse you of falsehood, i. e., I charge falsehood against you.)  
<sup>3</sup> { καταγινώσκειν φόνου (to declare guilty of murder.)  
 { καταγινώσκετε αὐτοῦ δεσμὸν (you condemn him to chains,—you pass upon him sentence of imprisonment.)  
<sup>4</sup> { ἀπολελυμένος τῆς αἰτίας (acquitted of the charge.)  
 { οὐκ ἀπολύει τοῦτο τὴν αἰσχύνην (this does not acquit us of the disgrace, i. e. does not wipe away the disgrace.)  
<sup>5</sup> { πληροῦμαι χαρᾶς (I am filled with joy.) *2 Tim. 1.*  
 { ἵνα πληρωθῇτε τὴν ἐπίγνωσιν (that ye may be filled with knowledge.) *Col. 1.*  
<sup>6</sup> { ἀποστερεῖν ἀγαθῶν (to deprive of good things.) *Xen.*  
 { ἀποστερεῖν χρήματα (to take away money.) *Isocr.*  
 { ὃν ὀφθαλμοῦ ἀλάωσεν (whom he deprived of his eye.) *a. 69.*  
<sup>7</sup> { τυχεῖν σωτηρίας (to obtain salvation.) *2 Tim.*  
 { τυχεῖν τάδε (to obtain these things.) *Eur.*  
 { ἐξόμεθα αὐτοῦ (we will keep hold of him.)  
 { ἐξομεν αὐτόν (we will hold him.)  
<sup>8</sup> { ἀπολαύειν παρόντων (to enjoy the present.)  
 { τοιαυτ' ἀπηύρω τοῦ φιλανθρώπου τρόπου (such fruits you reaped from your philanthropic turn of mind.) *Pr. V.*  
<sup>9</sup> { σφάλλεισθαι ἐλπίδος (to fail in one's hope.)  
 { μὴ δύο σφαλῇθ' ἅμα (lest you fail in two things at once.) *E. An.*  
 { παιδὸς οὐ μεθήσομαι (I will not loose my hold of the child.)  
 { μέθες χερσὶν τὴν παῖδα (let go the child from your hands.)  
<sup>10</sup> { ἀμελεῖν αὐτῶν (to be neglectful of them.) *Hebr.*  
 { ἀμελεῖν ὑμᾶς (to neglect you.) *2 Pet.*  
<sup>11</sup> { δόρποιο μέδεσθαι (to think about supper.)  
 { ἐπιμελεῖσθαι τοιαῦτα (to attend to such matters.) *Xen.*  
<sup>12</sup> { θανμάζω δέ σου (but I wonder at you.) *Isocr.*  
 { Φίλιππον μὲν οὐκ ἐθαύμασα (I did not wonder at, or, admire, Philip.) *Dem.*

94. a. Verbs signifying *accuse*, *condemn*, *acquit*, take a genitive of the crime, as the *cause*, or, as understanding *charge*; and even of the sentence *θάνατος*, understanding *sentence*—See ex. 2, 3. Add also,

διώξομαι σε δελτίας (I will prosecute you on a *charge of*, *on account of* cowardice.)

ἐκρίθη θανάτου (he was condemned to death—i. e. he was adjudged the *penalty of death*.) *Eq. 367.*

Κί. θανάτου δίκη κρίνεσθαι (to be condemned by a sentence of death.) *Thuc. 3. 57.*

Many of these verbs by a change of construction take the *crime* in the *accusative* and the *person* in the *genitive*. See ex. 2, 5. Add also,

καταγινώσκειν θανάτον τινος (to adjudge death against a man.)

β. λαγχάνω in the sense of *finding*, generally governs an accusative.

- γ. ἀπολαύειν τοῦ κάρπου (to enjoy the fruit—i. e. part or most of the fruit.)  
 ἀπολαύειν μέρος τοῦ κάρπου (to enjoy a part of the fruit—not μέρους, because all the μέρος is meant.)—Also,  
 ἀπολαύειν ἀγαθὰ τῶν ζώων (to enjoy the advantages of animals—i. e. derived from animals.)

δ. τυγχάνειν in the sense of *finding* generally has an accusative. Also

95. These verbs of *touching*, *holding*, and *letting go*. are frequently used in the active with an accusative, or in the middle with a genitive.

- { μεθίμι σε } (I let you go.)  
 { μεθιέμαι σου }  
 μέθες χερσίν τὴν πᾶίδα (let the child go from your hands.) C. C.  
 παιδὸς οὐ μεθήσομαι (I will not let the child go—not loose my hold of the child.) Hec.  
 { ἔχε αὐτόν } (hold him.)  
 { ἔχου αὐτοῦ }  
 ἐξόμμεθα αὐτοῦ. Anab.  
 τούτων ἔχονται οἱ Γιλίγαμμοι (the Giligammi are next to these.)  
 λαβεῖν τινα (to seize a man.)  
 λαβέσθαι τινος (to lay hold of a man.)  
 ἀντιλάβεσθε τῶν πραγμάτων. Dem.

ε. θαυμάζω frequently governs a dative, as do other verbs of emotion. (Cf. 89.)

θαυμάζω τῇ τε ἀποκλείσει μου τῶν πυλῶν. Thuc. 4.

96. Lastly, some adjectives are followed by a genitive, as *relative* adjectives, or by an accusative from their active meaning.

- τῶν μετεώρων φροντιστής Xen. } (one who studies sublime matters.)  
 τὰ μετέωρα φροντιστής Plat. }  
 καὶ σ' οὐτ' ἀθανάτων φύξιμος οὐδεὶς (none of the immortals can escape you —from φεύγειν τινα.) S. Antig.

97. Part'icipium quoque dant impersonalia neutrum  
 In casu quarto, casu interdumque secundo.

ἔξον ἀπιέναι σὺ μένεις; (when you have power to go, do you stay?)  
 ὕσαντος (it having rained.)

98. Dativi vel Accusativi.

Sunt quis vel Quartum liceat, vel habere Dativum.

- ἀρέσκει οὐ γάρ μ' ἀρέσκει (for he does not please me.) Or.  
 ἡ ἀπόκρισις ἀρέσκει μοι (the answer gives me pleasure.)  
 ὠφελείν γέρων ἐκείνος ὥστε σ' ὠφελείν παρὼν (he is too old to assist you by his presence.)  
 ὥς τοῖς θανούσι πλοῦτος οὐδὲν ὠφελεί (wealth gives no assistance to the dead.)

μισθοδοτεῖν	τινι (give pay to one.)	
	τινα (hire one.)	
ἐνοχλεῖν	τινι (give trouble to a man.)	
	τινα (trouble a man.)	
δορυφορεῖν	τύραννον	(to serve a tyrant,
Polyb. . .	τυράννῳ	(to bear a lance for a tyrant,
ποσὶ τάχους	(swift by his feet,)	(swift of foot.)
πόδας τάχους	(swift as to his feet,)	
ἐρρωμενεστάτους ταῖς ψυχαῖς	X. M.	(most vigorous of soul.)
ἐρρωμενεστάτους τὰς ψυχάς		

## 99. Genitivi vel Dativi.

*Pauca secundum adhibent, proprio<sup>1</sup> vel jure Dativum.*

- <sup>1</sup> πείθεσθαι τινι (be persuaded by, be obedient to, subject to.)  
 τινος (be a follower of, with the implied idea of superiority and inferiority; be a subject of.)

100. N. B. All the above-mentioned particulars of the use of the cases, are but exemplifications of the general remarks at 31, 32, and 89, with which each example should be compared.

## Usus

## 101. Nominum Specialium.

*Tempus<sup>a</sup>.*

Si *mora*<sup>1</sup> sit, quartum—*pars*<sup>2</sup> temporis, adde secundum.

*Punctum*<sup>3</sup> at significant vates alique Dativo.

- <sup>1</sup> ἐμάχοντο δέκα πλείους ἐνιαύτους (they fought *during* ten complete years.) Hes. (Cf. 50.)  
<sup>2</sup> ἦλθε νυκτός (he came by night—in the course of—at some hour of the night.) John.  
<sup>3</sup> περιϋόντι τῷ ἐνιαυτῷ (when the year came round, i. e. at the beginning of spring—not, in the course of the spring.)

## 102. Spatium.

<sup>1</sup> *Ad locum*: <sup>2</sup> *in*, <sup>3</sup> *a* que loco si sit motusve quiesve, Græce præposito usus, particulâve locali<sup>β</sup> est.

- <sup>1</sup> καὶ τότε δὴ πρὸς Ὀλυμπον ἦσαν θεοὶ αἰὲν ὄντες (to Olympus.) A. 494.  
 ἔλθοῦσ' Ὀλυμπόνδε (having come to Olympus.) A. 394.  
 ἐκεῖ- } σέ { (thither.)  
 τηλό- } (to a distance.)  
 οἰκον- }  
 οἰκά- } δε (home.)



'Αθήναζε from 'Αθήνασδε (to Athens.) Hence—  
 ἔραζε (to the ground.)

<sup>2</sup> ἄγρό- αὐτό- ἄλλο- Ὀλυμπία- Θήβη- θύρη- Θεσπία-	} θι	{ (in the country.) (there.) (elsewhere.)
σιν	} σιν	{ (at Olympia) in imitation of the Dat. Plur. in (at Thebes.) (out of doors.) (at Thespiæ.)
<sup>3</sup> Οἰχαλίη- Διό- οικό- οὐρανό- ἐκεί-	} θεν	{ (from Echalia.) (from Jupiter.) (from home.) (from heaven.) (hence.)

103. -ζε arose from -δε attached to plurals in -s, and was used as a new termination even with singulars.

-θι appears from 'Ιλιόθι πρό, 'Ηῶθι πρό, to be an old gen. termination.

-θεν appears from σεθεν, &c. to be the same.

Many adverbial terminations are less removed from the common terminations, as from the dat. -φι, or in old writing -οι, comes

οἰκ-	} οἱ	{ (at home.) (there.)
ἐνταυθ-		
Πυθ-		(at Pytho.)

Add to the examples above

ὄνδε δόμονδε (to his house,) and

αἴδως δε (sc. δόμον, to Hades.)

N. B. The strict meanings of the terminations are not always observed, e. g.

ἐνταυθ-	} οἱ	{ (there.) (whither.)
but π-		

So in English we use *where* for *motion to*, e. g. *Where* are you going?—

## USUS

### Verborum.

104. In Latin only the accusative of the active verb becomes a nom. to the passive, but in Greek a genitive or dative may.

{ ὁ ψεύστης οὐ πιστεύεται, } (the liar is not believed—has no credit  
 mendaci non creditur, } given him—πιστεύειν τινί.)

{ οἱ Ἀθηναῖοι ἐπιβουλευούσιν ἡμῖν (the Athenians are plotting against  
 us.) And passively,  
 { ἡμεῖς ὑπ' Ἀθηναίων ἐπιβουλεύομεθα (we are plotted against by the  
 Athenians.)

ἀπὸ τινος ἀπειρεσιν τοσούτων ἀπειρεσιν Not 4

105. Many intransitive verbs are used with prepositions like passives,

ἀπέθανεν ὑπὸ τοῦ Ἀχιλλέως (he was killed by Achilles.)

ἐξέπεσεν ἐκ τῆς πόλεως (he was banished from the city.)



112. The paulop. f. forms a future to the perfect.

- |   |  |                |
|---|--|----------------|
| { | κεκόσμη-νται (they have been               | } ornamented.) |
| { | κεκοσμή-σομαι (They will have been         |                |
| { | κέκτη-μαι (I possess.)                     |                |
| { | κεκτή-σομαι (I shall possess.)             |                |
| { | ἐγγέγραμ-μαι (I am enrolled.)              |                |
| { | ἐγγεγράψ-ομαι (I shall continue enrolled.) |                |

## USUS

113. Modorum

Indicativi, Optativi, et Subjunctivi.

De re <sup>1</sup>*præteritâ*, ὡς, ἵνα, μῆ<sup>a</sup>, et talia post se

Possibilem β plerumque volunt; de *reque* <sup>2</sup>*futurâ*

Ac de *præsenti*, mos addere subjunctivum,

(Cognato <sup>ε</sup> <sup>1</sup>*præeunte* modum illum, hunc <sup>2</sup>*principe* rectè).

Huic Subjunctivo <sup>3</sup>ἄν junges, siquando notabunt

Particulæ γ *tempus causamve*, aut *conditionem*;

Ipsa <sup>4</sup>Relativis δ eadem prope regula servit.

<sup>1</sup> δῶκε μένος καὶ θάρσος . . . ἵνα κλέος ἐσθλὸν ἄροιτο (she gave him strength, that he might gain glory.) E. 2, 3.

<sup>2</sup> ἐλαύνετε ἵν' ὑπέρτερον εὖχος ἄρησθε (drive, that you may gain higher fame.) A. 289.

ἀλλ' ἴθι, μὴ μ' ἐρέθιζε, σαώτερος ὥς κε νήηαι. A. 32. but Plato says, Rep. ἀπέναι δὲ ἐκέλευε καὶ μὴ ἐρεθίζειν, ἵνα οἴκαδε σῶς ἔλθοι.

<sup>3</sup> ἔρχομ' ἔχων ἐπὶ νῆας ἐπὴν κεκάμω πολεμίζων (I shall go with it to the ships whenever I am tired with fighting.) ἐπὴν for ἐπεὶ ἄν. A. 168. εἰάν τι ἔχωμεν, δώσομεν (if we have any thing, we will give it.) εἰάν for εἰ ἄν.

<sup>4</sup> ὅν τ' αὖ δῆμον τ' ἄνδρα ἴδοι βοόοντα τ' ἐφεύροι. B. 198.

τὸν σκῆπτρῳ ἐλάσασκε (whomever he saw of the common soldiers, and found making a clamour, him he drove on with his sceptre.)

N. B. This opt. is for past time: for present or future time, the subj. would be used,

ὅν ἂν ἴδῃς . . . ἔλασον (whomever you see, drive on.)

ἑπεσθε ὅποι ἂν τις ἡγῇται (follow whithersoever any one leads.) Thuc.

ὅππῃ δ' ἰθὺσῃ, τῇ τ' εἰκονσι στίχες ἀνδρῶν (wherever he directs his path, there the ranks of men give way.) M.

114. The Indic., Pot., and Subj. may all follow a conjunction, and it is the sense, and not the conjunction itself, which determines the mood proper to be used.



The Indic. whether following a conjunction, or not, implies that what is mentioned is *actually the case*, that it happened at *one particular time*—*exactly and simply as it is stated to be*, and independent of any thing else.

115. The Pot. and Subj. (called also Optative and Conjunctive) are used when *one action is dependent on another*, which other is expressed by a *leading* verb or its equivalent—when an event is spoken of as *conditional*—as *supposed*—as *not* happening at any *one* stated time, and therefore, it may be, *frequently*—(with the force of *cunque* in Latin and *ever* in English.)

{ ὃν εἶδεν, ἐκόλασε } (he punished the man whom he saw, when there was only one.)  
 { ὃν ἴδοι, ἐκόλαξε } (he punished whomever he saw.)  
 { ὃν ἂν ἴδῃ, κολάσει } (he will punish whomever he sees or shall see.)

116. ε. Of the two *dependent moods*.

The <sup>1</sup> Potential (corresponding to the *Subj. cognates* in Latin) is generally used in speaking of *past* events, and therefore \* after *leading* verbs in *cognate* tenses.

The <sup>2</sup> Subjunctive (corresponding to the *Subj. principals* in Latin) is generally used in speaking of *present* or *future* events, and therefore † after *leading* verbs in *principal* tenses.

<sup>1</sup> { ἔλεξα ἵνα μάθοις } (I spoke that you might learn.)  
 { dixi ut disceres }  
<sup>2</sup> λέγω { ἵνα μάθῃς } (I speak that you may learn.)  
 λέξω { } (I will speak)  
 λέλεχα { } (I have spoken)  
 dico { }  
 dicam { } ut discas.  
 dixi { }

Other examples are,

{ πολλάκι μὲν ξείνισεν . . . ὅποτε Κρήτηθεν ἵκοιτο } (he often received him as a guest, whenever he came from Crete.) T. 232.  
 { So the Subj. (he will receive him . . . ὅποτεν . . . ἵκηται, whenever he comes.)  
 { But the Indic. ξείνισέ μιν ὅτε ἵκετο would be, "he received him as a guest *once when* he came."

ἀλλ' ἀνα! μὴ τάχα ἄστυ πυρὸς δηϊοιο θέρηται.

γλανκίων δ' ἰθὺς φέρεται μένει, ἢν τινα πέφνη (fiercely glaring he rushes onward in his fury (to see) if he can slay any one.) Y.

ἐπραττεν ἃ δόξειεν αὐτῷ (he did what in each case he thought proper.) Thuc. 1. 50.

ἐπειδὴ γὰρ προσβάλλοιεν ἀλλήλοισι οὐ ραδίως ἀπελύοντο (whenever, as often as, they struck against one another, they did not easily get clear again.) Thuc. 1.

οὓς μὲν ἴδοι εὐτάκτως καὶ σιωπῇ ἴοντας . . . ἐπῆνει (whomever he saw marching orderly and in silence, he commended. Xen.

τὰ σκαφήν μὲν οὐχ εἰλκον ἀναδούμενοι τῶν νεῶν ἃς καταδύσειαν (they did not tow away the hulks of the vessels which they happened to have sunk,—as many as they had sunk.) Thuc.

117. \* The narrator may employ the *historic present* instead of a *past*, and so make a Pot. depend upon that,

χρυσὸν ἐκπέμπει • • ἵνα  
τοῖς ζῶσιν εἴη παισὶ μὴ σπάνις βίου (he sends, i. e. sent, out gold that  
his living children *might* not want the means of life.) Hec.

118. † Also, a dependent subjunctive will be found after a leading cognate, if the dependent verb refers to present or future time,

ἄμ' ἐσπόμεθ' ὅφρα σὺ χαίρης (we followed, or, have followed you from  
Greece, that you *may* one day rejoice, i. e. when Troy *shall* fall.)  
A. 158.

119. A writer may transport himself back to the situation of the actor, and use a subjunctive of past events, which *thus are* present or future to him, placed as he now is with the actor. Hence, particularly in Thucydides, these two moods are used with some distinction, thus,

120. { The *Subj.* marks an *expected, probable, immediate* event.

{ The *Pot.* marks a *supposed, possible, remote* event.

{ The *Subj.* marks *quid fiat*.

{ The *Pot.* *quid fieri possit*.

Thus in

Περδίκκας ἔπρασεν ὅπως πόλεμος γένηται Thuc. i. 57. (Perdiccas manoeuvred to bring about a war.) Thucydides declares that it was Perdiccas's *expected* aim to occasion a war—by writing Περδ' ἔπρ' ὅπ' πόλ' γένοιτο, Thucydides would declare that he *supposed* it to be Perdiccas's aim to occasion war.

ἀντέπλεον δέισαντες μὴ ἐς τὴν γῆν πειρώσιν ἀποβαίνειν. Thuc. i. 50. (they sailed against the enemy from a fear that they would endeavour to make a descent upon their coast.) It was *probable*, therefore, that they would attempt a descent; but, ἀντ' δέισ' μὴ πειρώων, would merely signify that it was *possible* they might make the attempt.

ἔδρεια μὴ σοι πολέμιος λειφθεῖς ὁ παῖς

Τροίαν ἀθροίσῃ καὶ ξυνοικήσῃ πάλιν

γνόντες δ' Ἀχαιοὶ • • •

Φρυγῶν ἐς αἶαν αὖθις αἶρειεν στόλον. Hec. 1120.

(Rebuilding Troy was the *immediate* consequence to be dreaded of the son's surviving, and a new expedition of the Greeks the *remote* consequence—the consequence of the rebuilding of Troy.)

N. B. In English, also, we express a greater degree of uncertainty and improbability by a *past* tense than a *present*. Cf.

If you *can* come, I shall be glad to see you.

If you *could* come, I should be glad to see you.

Other examples are,

ἐφοβήθησαν μὴ πολέμοι ᾧσιν. Thuc. 1. (they were afraid that they were enemies.)

ὀλιγοὺς ἐπὶ Ὀλύνθου ἀποπέμπουσιν ὅπως ἔργωσι τοὺς ἐκείθεν ἐπιβοηθεῖν. Thuc. 1. (they send, or sent, off a few men towards Olynthus to prevent *them*, the men, of that quarter, from bringing aid.)

ἀπέπνιξαν δὲ αὐτὰς, ἵνα μὴ σφέων τὸν σίτον ἀναισιμώσωσι. Her. iii. 150. (they suffocated them, that they might not consume the provisions.)

121. β. The *indicative* after ἵνα, ὅπως, μὴ, marks something which *might* have happened under other circumstances, but *now has not*.

τί μ' οὐ λαβὼν

ἔκτεινας αὐτίχ', ὥς ἔδειξα μήποτε; (why did you not seize and kill me immediately, so that I should never have shewn, &c.) OE. T. 1593.

ἵν' ἦν τυφλὸς τε καὶ κλύων μὴδέν (in which case I should be both blind and deaf—ut essem surdus.) OE. T. 1373.

εἰ γάρ μ' ὑπὸ γῆν, νέρθεν θ' ἄδου—ῆκεν—ὥς μήτε θεὸς, μήτε τις ἄλλος τοῖσδ' ἐγεγρήθει (would that he had hurled me beneath the earth, so that—and so—in which case, neither God, nor any one else, would have taken pleasure in these sufferings.) Pr. V.

122. ἵνα, ὅπως, ὅφρα, ὥς, μὴ are called *intentional* particles, and express a *purpose, object, intention*. Ὅς and ὅπως occasionally take ἄν with a *subjunctive* in Attic Greek; in other dialects the use of ἄν with particles of *intention*, is more irregular.

123. Exc. ὅπως and ὅπως μὴ are commonly followed by a future *indicative*, instead of a *subjunctive*, particularly to express the *very probable accomplishment* of the thing intended,—ὅπως here properly signifies *how*.

σκοπεῖν . . . ὅπως σε μὴ ἐπιλείψει χρήματα (to take care that you will never be in want of money—sc. to consider how, i. e. by what means, money will not fail you.)

οὐκ ἔχεις τέχνην ὅπως Μενεῖς παρ' ἡμῖν (you have no art by which you will (obtain leave to) stay among us.) Med. 316

μελέτη κατατρυχομένους . . . πρῶτον μὲν ὅπως θρέψουσι καλῶς (worn down with solicitude, first of all *how* they shall bring up (their children well.) Med. 1020

124. The *potential* and *subjunctive* are called *dependent* moods, because, strictly considered, they would always be used in connexion with and *dependence* upon a *leading verb*, or its equivalent *expressed* or *implied*. Of the *leading verbs*, when *expressed*, we have had examples above; of a *leading verb implied*, take, as an example,

τίσειαν Δάναοι! (may the Greeks suffer!)

This is often found in the same sense with εἰ,

εἰ γὰρ τίσειαν Δάναοι! (lit. if the Greeks were but to suffer!)

And from this we discover the *leading verb*, χαίρομι ἄν, (I should rejoice.)

125. From this use of the *Potential*, the mood is commonly called the *Optative* mood. Again with a *Subjunctive*

πᾶ βῶ; (which way should I go.)—this might be πᾶ χρὴ βῶ; or, πᾶ βούλει βῶ;—for which use of βούλει cf.

βούλει λάβωμαι δῆτα καὶ θίγω τί σου; (will you that I lay hold and touch any part of you?) Phil.



126. In practice, however, both moods may very often be considered to stand *independently*, for the feeling of the Greeks was such, that they expressed even positive assertions in this guarded way—Thus,

χωροῖς ἂν εἴσω, Phil. (which in full might be, χωροῖς ἂν εἴσω, εἰ θέλεις, you may go in, if you choose,) was used by them as a direct Imperative, "Go in."

οὐκοῦν ἡ ῥητορικὴ δημηγορία ἂν εἴη (so that after all rhetoric is public speaking)—in English we often use *will be* in this sense.

αὐθι μένω μετὰ τοῖσι . . . ; (am I to remain here with them?)

127. N. B. From this usage, and from finding Homeric Subjunctives ending like the future in -ομεν (not -ωμεν;) it is conjectured that the Subj. has grown out of the future, with a less positive sense. The two are united,

εἴπωμεν ἢ σιγῶμεν; ἢ τι δράσομεν; (are we to speak or be silent? or what shall we do?) Phœn. 740.

καὶ ποτέ τις εἴησιν (some one will say.) Z. 459. And then,

ὥς ποτέ τις ἐρέει (thus will some one say.) Z. 462.

N. B. In Latin a conditional or dependent future, is expressed by a Subj. mood.

I will teach you what you shall answer.—Docebo quæ respondeas.

128. γ. Particles of *time* and *cause* are ἐπεὶ, ἐπειδὴ, ὥς, ὅτε,—ἤνικα, ὅποτε, ἔως,—ὅτι, διότι—as to particles of *condition*

The Subj. does occasionally stand after εἰ without ἂν.

εἰ γὰρ θανῆς σὺ . . . (for if thou die.) Aj.

εἰ σοῦ στερήθω (if I be deprived of thee.) Aj.

εἰ ξυστώσι αἱ πόλεις (if the cities league together.) Thuc.

129. δ. *Relatives* often combine in themselves the sense of a conjunction and a pronoun, and then will unite with the same moods as the conjunction itself would. With *the Pot.* (Cf. 115.)

ὃν μὲν ἴδοι (=εἰ τιν' ἴδοι) (whomever he observed.)

quemcunque (=si quem) animadvertisset.

Again, with *ἂν* and *the Subj.* (Cf. 115.)

ὃν ἂν ἴδῃς (=ἢν τιν' ἴδῃς) (whomever he shall observe.)

quemcunque (=si quem) animadverterit.

N. B. The Attic poets occasionally, and Homer frequently, omit this ἂν.

130. *Præteritum*<sup>a</sup> formâ si *ponas*, clausula secum  
Posterior capit ἂν, nudo εἰ<sup>1</sup> comitante priorem :

Sæpe ommissa <sup>2</sup>prior variè supplenda videtur.  
 Quod *dicit* <sup>3</sup>*reputatve alius*, narrare volentes  
 Particulis *ὅτι, ὥς* subjungunt *β* *Optativum*.

- <sup>1</sup> εἴ τι ἔσχεν, ἔδωκεν ἂν (if he had had anything, he would have given it.)  
 εἰ ἐπείσθην, οὐκ ἂν ἡρρώστων (if I had obeyed, I should not be now ill.)  
 εἰ πράττοι, ὠφελήσει' ἂν (if he were to do it, he would do good.)  
<sup>2</sup> διὰ γέ σε πάλαι ἂν ἀπόλωλα (as far as *you* at least are concerned, I should have perished long ago) ; i. e. εἰ ἔν σοί γε τὸ σωθῆναι ἦν, if my being saved had rested in you.  
<sup>3</sup> ὁ Τισσαφέρνης διαβάλλει τὸν Κύρον . . . ὥς ἐπιβουλευοί (Tissaphernes calumniates Cyrus, that "he was engaged in a plot.")

131. *a*. Præteritum—Of a *past form* of expression, e. g. if I *had*—if he *were*. With these may be classed two other *conditional* modes of expression with *εἰ*, formed by presents or futures, and there will then be four varieties of *condition*.

- <sup>1</sup> εἴ τι ἔχεις, δός (if you have any thing, give it,)—an uncertainty, which will be settled immediately one way or the other.  
<sup>2</sup> ἦν τι ἔχωμεν, δώσομεν (if we have any thing, we will give it,)—an uncertainty, which, however, will in time be settled one way or the other.  
<sup>3</sup> εἴ τι ἔχοι, δοίη ἂν (if he had any thing, he would give it,)—a mere uncertainty, without any reference to its being ever settled either way.  
 θανῶν δ' ἂν εἴη μᾶλλον εὐτυχέστερος—(i. e. εἰ θάνοι, ἂν εἴη.)  
<sup>4</sup> εἴ τι ἔσχεν, ἔδωκεν ἂν (if he had had any thing, he would have given it,)—an expression which implies the negative of the thing mentioned: he had *not* any thing to give.  
 οὐ γὰρ ἦν μακρὸν  
 ἰχνεῦον αὐτοὺς μὴ οὐκ ἔχων τι σύμβολον—i. e. οὐ γὰρ ἂν ἰχνεῦον εἰ μὴ εἶχον.

In the 4th form, Imperfects mark present and continued action: Indefinites mark past and limited action. (Cf. 110.)

132. *β*. This is called the *Oratio obliqua*.

The Indic. however, (or *Oratio directa*), is used when the event is stated by the teller as a *fact*, and not as a *report* or *opinion*, or when, as it frequently happens, the writer places himself in the midst of the events he is describing, and uses the same mood and tense as were employed at the time,

ἡγγέλθη ὅτι Μέγαρα ἀφέστηκε (word was brought that "Megara had revolted,"—"was in a state of revolt.")

ἦλθε δὲ ἡ ἀγγελία τῶν πολέων ὅτι ἀφεστᾶσι (the news of the cities arrived that "they had revolted.") Thuc. 1.

The tale-bearers in both examples, declare that the thing *had happened*, *not* that they had been *told* it had.

133. Thus *ὅτι* is often used merely to introduce the words of a speaker, and is omitted in English, particularly in the N. T.

*εἶπε δ' ὅτι ἐς καῖρον ἦκεις* (but he said, "you are come in time.")

N. B. This springs from the original meaning of *ὅτι*, which is *this* or *that*—he said *this*, "you are come in time."

134. The *direct* and *indirect methods* are frequently used together, as

*ἔλεγον ὅτι Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ στάθμῳ εἶη*,  
X. A. 2. 1. 3. (they said that Cyrus was dead, and that Ariæus had fled and was at the quarters, &c.)—they felt sure that Cyrus was dead, and had *heard* that Ariæus was at his old quarters.

A nother example of the *indirect method* is,

*ἐκάκιζον τὸν Περικλέα ὅτι στρατηγὸς ὢν, οὐκ ἐπεξάγοι* (they reproached Pericles that, "though he was general, he did not leave home,")—such was the charge. Thuc. 1.

135. The Infinitive is also common after *λέγω*, &c. (Cf. 145. and 148.) and sometimes both constructions are united.

## USUS

### 136. Modi Infinitivi.

Crebro <sup>1</sup>mandantis<sup>a</sup> vice fungitur Infinitus;

Crebro <sup>2</sup>Nominis, Articulusque<sup>β</sup> præit nota casûs :

<sup>3</sup>Præpositum apponas : <sup>4</sup>casum licet addere<sup>γ</sup> quartum,

Qui rectus, si mutetur constructio, fiat :

<sup>5</sup>Denique subjungas casum<sup>δ</sup> quem vult sibi verbum,

<sup>6</sup>Et quodcunque novis sermonem sensibus auget.

<sup>1</sup> ψεύδεα μὴ βάζειν (do not utter falsehoods.) Phocyl.

οἷς μὴ πελάζειν. (whom approach not.) Pr. V.

<sup>2</sup> οὐδὲν κάκιον τοῦ χαλεπαίνειν (nothing is worse than *being* angry)  
i. e. than anger, than to be angry.

ὁ ἄσκός ἐξεί δύο ἀνδράς τοῦ μὴ καταδύναι—

ἀνοήτων ἐστι φλυαρεῖν—

<sup>3</sup> ἐν τῷ χαλεπαίνειν πολλὰ κακά ἐστίν (there are many evils in *being* angry.)

<sup>4</sup> ἐν τῷ χαλεπαίνειν τὸν ἄρχοντα π. κ. ε. (there are many evils in *a commander's being* angry;) for π. κ. ε. ὅτε χαλεπαίνει ὁ ἄρχων, when a commander is angry.



ἐν τῷ ἐλθεῖν αὐτόν (at his coming.) Luc. xiv. 1.

<sup>5</sup> ἐν τῷ χαλεπαίνειν τὸν ἄρχοντα τοῖς ἀρχομένοις π. κ. ε. (there are many evils in a commander's being angry *with* his men.) τοῖς ἀρχ., because χαλεπαίνω governs a dat.

<sup>6</sup> πολλὰ κακά ἐστὶν ἐν τῷ ἰδίας λυπῆς ἕνεκα χαλεπαίνειν τὸν ἄρχοντα πασὶν ἅμα τοῖς ἀρχομένοις (there are many evils in a commander's being angry *with all* his men *at once*, on account of a private pique.)

137. α. It is generally for the 2nd person Imperat. that the Infin. is used, though sometimes also for the 3rd

τεύχεα συλῆσας φερέτω κοίλας ἐπὶ νῆας, Σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν (let him strip off my arms and carry them to the hollow ships, but restore my body to my home.)

This use of the Inf. for the Imperat. is a remnant of the ancient simplicity of language. The verb is introduced without the addition and incumbrance of number or person. It is common in early Epic poetry, and is the language of children.

λαλεῖν τι ἡμῖν (tell us some story.) Theophr.

138. So also the Infin. is used alone to express *violent emotion*, for haste and conciseness.

οὐ ταῦτα δρᾶσαι! (you do these things!—or, that you should do these things!)

139. β. The article, generally the gen., is frequently <sup>1</sup> omitted, particularly in poetry, and in Thucydides, and indeed regularly after <sup>2</sup> πάρος and πρὶν.

σπονδαῖς πεποιθὼς αἱ σε σώσουσιν θανεῖν (sc. τοῦ θανεῖν, having trusted in the truce which saves you *from* death, or, dying.) Phœn. 609.

ὃν θανεῖν ἐρρύσάμην (whom I delivered from death.) Alc.

ᾧρα ἐστὶν ἀπίεναί (it is time to depart.)

φόβῳ προσελθεῖν μνῆμα σόν (through fear of approaching thy monument. Or. 118.

πόλιν Κίνδυνος ἔσχε δορὶ πεσεῖν Ἑλληνικῷ (there was danger of the city's falling by the hand of the Greeks.) Hec. 5.

οὐ μάλιστ' αἰδῶς μ' ἔχει εἰς ὄμματ' ἐλθεῖν—Or.

<sup>2</sup> εἰς ἀγορὴν ἀγέροντο πάρος δόρποιο μέδεσθαι (they were convened to the meeting before they prepared their supper.)

πρὶν εἰδέειν τὸ προσταττόμενον πρότερον πείθονται (they obey before they fully know what is ordered.)

140. γ. This noun is called the *subject* of the Infinitive, and

δ. This noun, in whatever case it be, is the *object*, whereas, if the verb is neuter or passive, the noun which follows is called the *predicate*.

141. If then the *subject* of the Infinitive refers to the subject of the finite verb, it will stand in the same case, by attraction, as

οὐκ ἔφη αὐτὸς, ἀλλ' ἐκείνον στρατηγεῖν. Thuc. 4. (he said that not himself, but the other was general.)—αὐτὸς refers to and agrees with the *nom.* of ἔφη.

οὐδείς τηλικούτος ἔστω παρ' ὑμῖν ὥστε τοὺς νόμους παραβὰς μὴ δοῦναι δίκην (let no one among you be so powerful as to escape punishment when he has transgressed the laws.) — παραβὰς refers to and agrees with οὐδείς, the *nom.* of ἔστω.

If a *predicate* follow an *Infin.*, it may agree in case with the subject to which it refers, as

ἐδέοντο αὐτοῦ εἶναι προθύμου (they begged him to be zealous.)—the predicate προθ. refers to and agrees with the *subject* αὐτοῦ.

ἔφασκες εἶναι θεός (you said you were a god.)

—θεός refers to and agrees with σὺ, the *subject* of ἔφασκες, which is also the *subject* of εἶναι.

δός μοι φανῆναι ἀξίῳ (grant that I appear deserving—give me to appear deserving.)

οὐκ ἐπὶ τῷ δοῦλοι . . . εἶναι ἐκπέμπονται (they are sent out not to be slaves . . .) Thuc. 1. 34.

142. In Participium <sup>a</sup> transit post <sup>1</sup> *monstro*, <sup>2</sup> *recordor*, *MS 51.8*  
<sup>3</sup> *Sentio*, <sup>4</sup> *persisto*, <sup>5</sup> *incipio*, <sup>6</sup> *sino*, <sup>7</sup> *desino*, <sup>8</sup> *novi*,  
 Post verba <sup>9</sup> *affectûs* *cujusvis*, *verbaque* <sup>10</sup> *sensûs*.

<sup>1</sup> δείξω γεγώς (I will shew that I am born.)

<sup>2</sup> μέμνησο ἀνθρώπος ὢν (remember that you are a man.)

<sup>3</sup> αἰσθάνομαι νοσῶν (I perceive that I am ill.)

<sup>4</sup> διατελῶ εὐνοῶν (I continue to be kindly disposed.)

<sup>5</sup> ἤρχε λέχοσδε κίων (he began to go to bed.)

<sup>6</sup> μὴ μ' ἰδεῖν θανάοντα (not to see (i. e. let) me die.)

<sup>7</sup> ἐπαύσατο λαλῶν (he ceased to speak.)

<sup>8</sup> οἶδα ἀδικῶν (I know that I am acting wrongly.)

<sup>9</sup> αἰσχύνομαι ποιήσας (I am ashamed to have done it—at having done it.)

ἐφαίνετο κλαίων (he was seen to be weeping.)

<sup>10</sup> ἀκούω κακῶς ὄντα (I hear that he is ill.)

143. Many of these examples may be translated by an English participle, though they require a Latin *Infin.*—and in all of them the literal translation shews that the thing denoted by the participle is an actual fact, as

αἰσθάνομαι νοσῶν (being sick I perceive it.)—

whereas, if it is wished to imply the *non-existence* or *uncertainty* of an action, it must be expressed by an *Infin.*, as

αἰσχύνομαι ποιῆσαι (I am ashamed to do it, and therefore shall not do it.) Cf. ex. 9.

κλαίειν ἐφαίνετο (he seemed to weep, but did not really weep.) Cf. ex. 9.

{ ἵνα Μάθη σοφιστῆς ὢν (that you may learn that you are a sophist— as you are.)

{ εἰ μαθήσονται ἐναντιοῦσθαι (if they shall learn to set themselves in opposition—which therefore they do not yet do.)

144. a. The participle is put in the same case as the *noun* to which it refers, hence, we may say both

ἐμαυτῷ συνοῖδα οὐδὲν ἐπιστάμεν (I am conscious that I know nothing.)

—where ἐπ. agrees with ἐμαυτῷ,—and

ἐμαυτῷ συνοῖδα οὐδὲν ἐπιστάμενος—where ἐπ. agrees with the ἐγὼ of συνοῖδα the *nom.* of ἔστω.

Other examples are,

ὁρῶ ἑξαμαρτάνων (I see I am wrong.) Med. 344

συνοῖδα δεινὸν ἐργασμένους (I am conscious that I have committed dreadful crimes.) Or.

ἦσθην πατέρα τε τὸν ἐμὸν εὐλογοῦντά σε αὐτόν τέ μ' (I was pleased at your praising both my father and myself.) Phil. 1314.

μεταξὺ ὀρύσσω ἐπαύσατο (he left off in the middle of his digging.) Herod.

τοὺς φίλους βλάπτοντες οὐ φροντίζετε (you do not mind injuring your friends.) Hec.

καταλαμβάνουσι τοὺς προτέρους χιλίους Θέρμην ἄρτι ἡρηκότας καὶ Πύδναν πολιορκοῦντας (they find the former thousand just in possession of Therma and besieging Pydna.—they find that they have just taken Th. and are besieging P.) Thuc. 1.

145. The *Infin.* in Greek not only agrees with the Latin as far as that goes, but (as in Eng.) follows a large class of verbs which in *Lat.* require *ut* and a *Subj.*, as *exhort, cause, &c.* The *Infin.* is used in fact after *all incomplete verbs*, (i. e. after all verbs which require another word to *complete* the sense.)

δέομαι σου εἰπεῖν ? (I beg you to come.) I beg you,—to do what? “to Rogo ut venias } come,” completes the sense.

παραινῶ σοι μαθεῖν γράμματα (I exhort you to study.)

This *Infin.* corresponds to an *acc.* after the verb, δέομαι σου τοῦτο—παραινῶ σοι τοῦτο.

146. After a *completed* construction, *ἵνα, ὅφρα, ὅπως*, are used to express the *purpose*—(ὥστε, the consequence, for which Cf. 152.)

δέομαι σου εἰπεῖν ἵνα αὐτὸς ἴδῃς (I ask you to come that you may see it yourself—to see it yourself.)

παραινῶ σοι μαθεῖν γράμματα ἵνα σοφὸς γένη (I exhort you to study literature, that you may become wise—or, to become wise.)

147. An infinitive also is frequently used when the construction is completed, to mark a *purpose, aim, destination*, or generally at the end of a sentence, to add a still *more complete precision and clearness* to the idea.

ἔκομεν μανθάνειν (we are come—to learn.)

τεύχεα δῶκε φορῆναι (he gave him the arms—to carry)—Cf. dat ferre.

ὁς ἀριστεύεσκε μάχεσθαι Τρώων.

χήτει τοιοῦτ' ἀνδρὸς ἀμύνειν νηλεὲς ἡμᾶρ (for want of such a husband as I am—to ward off the cruel day.) Z. 463.

ἐμῇ τε μητρὶ παρέδωκεν τρέφειν (and consigned her to my mother—to bring up.) Or. 64.

ἔδωσαν Θυρέαν οἰκεῖν (they gave them Thyrea to dwell in.) Thuc.



ταῦτα δεῖ μακροῦ λόγου εἰπεῖν.

τρέσσαι δ' οὐκέτι ῥίμψα πόδες φέρον ἐκ πολέμοιο (his feet no longer bore him to flee lightly out of the battle.) N. 515.

148. Several *incomplete verbs* will also, instead of an infinitive, take a particle and finite mood—to say, particularly λέγω, ὅτι—Again, to will, incite, particularly πείθειν, may have ὥστε with the infinitive,—as,

βουλευομαι ὅπως σε ἀποδρῶ (I am planning how to run away from you.)

εἰλεγειν ὅτι καλῶς ἔχοι (he said that it was well.)

Κύπρις γὰρ ἤθελ' ὥστε γίνεσθαι τάδε (for Venus wished these things to be.) Hipp.

ἐλπίδα δὲ δὴ τιν' ἔχομεν ὥστε μὴ θανεῖν (we have some hope of not being put to death.) Or. 52.

149. After *negative verbs*, as *forbid, prevent, refuse, disbelieve, &c.*, the infinitive generally takes <sup>1</sup>μὴ, though <sup>2</sup>not always.

<sup>1</sup> ἀρνοῦμαι μὴ εἰδέναι (I deny that I know it.)

ἀπαγορεύει ὑμῖν μὴ δορυφορέειν (he forbids you to serve as guards.) Her. iii. 128.

τὸ σῶμα ῥύεται μὴ καταθελν. Herc. F.

ὁ ἀσκὸς ἔξει δύο ἀνδρας τοῦ μὴ καταδύναι—

<sup>2</sup> ὃν θανεῖν ἐρρύσάμην—

αἱ σε σώζουσιν θανεῖν (who preserve you from death.)

150. *Adjectives* also, (called *relative*) like verbs, which are *incomplete* without some word to which they may refer, take an infinitive active as well as passive after them.

ἀξιος θαύμασαι (worthy to be admired—i. e. worthy (for men) to admire). Cf. ἀξιος θαύματος. worthy of admiration, cf. 72.

δικαίως εἰμι τοῦτο ποιεῖν (I am obliged by justice to do this.)

δεινὸς λέγειν (wonderfully forcible in speaking.)

θείων ἀνέμοισιν ὁμοῖοι (equal to the winds in speed—in running.) K. 427.

151. Hence οἶος, ὅσος, and such words, are followed by an infinitive.

ποῖοι κ' εἴτ' Ὀδυσῆϊ ἀμύνεμεν; φ. 195.

ὅσον γ' ἐμ' εἰδέναι (as far as I know.)

ποῦ δῆτ' ἀμύνειν οἱ κατὰ στέγας Φρύγες; (where were the Phrygians of the house, that they might give assistance?—) Or. 1479.

152. ὥστε is put before an infinitive to express a *consequence* which is merely supposed: ὥστε with an indicative shews that the event is real—expresses a *consequence* which actually follows.

τίς οὕτω ἀνόητος ὥστε πόλεμον αἰρεῖσθαι; (who is so foolish as to chuse war?)

τίς οὕτω ἀνόητος ὥστε πόλεμον αἰρεῖται (who is so foolish as to choose war?—that he chooses war) implying that some one did so.

153. The infinitive is also used after

ἐφ' ᾧ τε, ἐφ' ᾧ (on condition that—perhaps a form abbreviated by attraction, from ἐπὶ τούτῳ ὥστε, or ἐπὶ τούτῳ ὅτε—)

οἱ δ' ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ καίειν τὰς κόμας (they said they would make restoration on condition of their not burning the villages.) X. A. 4. 2.

Add also the phrases

ὥς ἔπος εἰπεῖν (to speak in a word.)

ὥς δὲ συνελόντι εἰπεῖν (to speak concisely.)

154. The *subject* (cf. 140.) of the infinitive is omitted when it can be gathered from the preceding verb.

{ ὁμολογῶ ἀδικεῖν (*I* confess that *I* am guilty), but

{ ὁμολογῶ σε ἀδικεῖν (*I* confess that you are guilty.)

{ ἔφη σπουδάζειν (*he* said that *he* was hastening), but

{ ἔφη αὐτὸν σπουδάζειν (*he* said that *he*, some other person than the speaker, was hastening.)

155. For *clearness*, however, or *emphasis*, or in poetry, the *subject* is introduced in the accusative.

Καί μ' οὐ νομίζω παῖδα σὸν πεφυκέναι. Alc. 657. (*I* do not think that *I* am your son)—otherwise it might be, καὶ οὐ νομίζω παῖς σὸς πεφυκέναι.

156. Use of the Imperative.

The Imperative is used as in other languages—moreover, to express a *second* person Imperative after μὴ, if an Indefinite be used, it must be in the Subjunctive—if a present, in the Imperative.—

μηδὲν μέγ' εἰπῆς (utter no proud thing. sc. ὅρα μὴ) Aj. 377.

{ μηδ' ἐπικεύθε. π. 168. } (do not conceal.)

{ μηδ' ἐπικεύσῃς. ο. 263. }

ἢ σύμφαθι, ἢ μὴ σύμφῃς. Plat. Gorg. (either assent, or do *not* assent.)

Exc. μὴ ψεύσον. Arist. Thesm. and μὴ νόμισον.

157. The *tense* to be used after μὴ depends on the sense. The *present* denotes that the action forbidden is continued, or actually going on—the *indefinite*, that the action is limited or not yet begun.

μὴ κλέπτε (do not steal—be not a thief,) to one who was so.

μὴ κλέψῃς (sc. ὅρα μὴ κλέψῃς—do not steal—do not commit a theft,) to one who was about to do so.

158. The Imperative is used also after οἶσθ' ὁ by the Attics.

οἶσθ' οὖν ὁ δρᾶσον; (do you know what to do? do, do you know what?)

Cf. Plaut. Tange, sed scin' quomodo?

## USUS

## 159. Participii.

Part'icipium post <sup>1</sup> ὁ junctum servit vice verbi

Atque relativi,—hinc <sup>2</sup> omissum sæpe videtur.

Part'icipium sine <sup>a</sup> <sup>3</sup> ὁ per verbum particulamque

Reddendum haud raro est, his sæpe locabile terque.

Λανθάνω atque φθάνω cum τυγχάνω—aliaque <sup>β</sup> pauca

Part'icipio conjuncta, adverbia <sup>4</sup> reddita fiunt.

<sup>1</sup> πᾶς ὁ αἰτῶν λαμβάνει (every one *who asks* receives.) Matt.  
τοῖς εἰδόσιν λέγω (I speak to men who know the question.)

<sup>2</sup> Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς (our Father, *which art* in heaven)—  
i. e. ὁ ἐν τοῖς οὐρανοῖς ὢν.

<sup>3</sup> ἀναστὰς, ἅρας ἀπῆλθε δοξάζων (when he had risen up and taken up  
(his bed) he departed, giving glory.)

<sup>4</sup> ἔλαθε πεσὼν (he fell unawares.)

ἔτυχεν ἀπίων (by chance he was going away—or, he happened to  
be going away.)

ἐτύγχανε πεπραγμένος τοὺς φόρους (by chance he had had the tribute  
exactd from him.)

χαίρουσιν ἐπαινοῦντες (they *gladly* praise.)

160. a. The participle serves to *explain, combine with, limit or modify*, the principal action expressed by the verb—where in English we either use *and* with a verb; or some particle of *time, cause, or condition*, as *when, after, since, because, though, if*. Sometimes it may be turned by *who*, with a verb.

πλευστέον εἰς τὰς ναὺς αὐτοῖς ἐμβᾶσιν (we must ourselves *embark* in the ships *and* sail.)

δένδρα μὲν τμηθέντα . . . ταχέως φύεται (trees *when* cut, v. *after they have been* cut, quickly grow.)

161. Hence, to a clause with ἂν in it the participle often stands as the *correlative* clause,

γένοιτο μὲν' ἂν πᾶν θεοῦ τεχνωμένου Ἀγ. (every thing can be effected if  
a deity plan it.)—for εἰ τεχνῶτο θεός.

θανὼν δ' ἂν εἷη μᾶλλον εὐτυχέστερος—qu. εἰ θάνοι—

οὐ γὰρ ἂν μακρὰν

ἔχενον αὐτοὺς, μὴ οὐκ ἔχων τι σύμβολον,—qu. εἰ μὴ εἶχον—



162. β. A participle may often be translated by a *preposition* as well as by an *adverb*.

ἄρμῃσεν ἔχων διακοσίους ὀπλίτας (he set out *with* two hundred heavy-armed.)

τέχνην χρώμενος ταῦτα ἔπραξα (I effected these things *by* art.)

Add also,

τελευτῶν εἶπε (at last, finally, he said.)

163. The participle is often used, especially after a relative, to combine two clauses into one, particularly in the concise style of Attic writers,

οἷος ὦν οἷως ἔχεις ! (what you really are, and yet how you are now circumstanced !)

οἷος οἷων αἴτιος ὦν τυγχάνει (what treatment he deserves, and yet what he meets with !)

τί παθὼν ἐποίησας τοῦτο ; (what happened to you that you did this ?)

τί μαθὼν ἐποίησας τοῦτο ? (what was in your head that you did this ?)

ἐκεῖνα μόνον διεξήκει ἃ τοὺς ἰδόντας ἡγείτο τεθνηκέναι (he only recounted those things the witnesses of which he thought were dead.)

164. The participle forms a periphrasis with εἶναι, ἔρχομαι, ἔχω and a few other verbs—which then may be compared with the English *auxiliary verbs*.

αἰσχύνην ἐστὶ φέροντα. Her. 1. 133. (it brings disgrace.)—for φέρει—

ἐστὶν ἀπέχουσα Her. (it is distant.)—ἀπέχει, distat—

— ὑπὲρ τῶν Ἑλλήνων . . . τῶν σὺ δουλώσας ἔχεις (in behalf of the Greeks, whom you have enslaved.) Her.

τετληότες εἰμέν (we have suffered.) E. 873.

— ἔρχομαι φράσω (I am going to say.) Dem.

ἥτις λέξων Her. 4. 88.

ἥα ἐρῶν Plat.

(I went on to say.)

λελοιπὼς εἶναι γὰρ τελοῦσθαι  
καὶ ἄν. El. c 2 § 21

## PRÆPOSITIO.

165. Postulat ἀντί, ἀπό, et ἐκ, πρό, *Secundum*—*Tertium* et ἐν, σύν,—

Εἰς *Quartum*—διά, ὑπέρ, *Quartum* regit atque *Secundum*—

*Quartum* ἀνὰ casum vult adsciscere, vultque *Dativum*.

Cætera tres casus octo Præpôsta gubernant,

Sensum quoque suum\* casu supplente novatum.

\* Cf. Compend, p. 45.

Græca in *compositis* <sup>a</sup> regimen Præpôsta novabunt:  
*Ab, de, præ* si significant, <sup>1</sup> *genitivus* in usu est:  
*Cum, vel ad, in, si,* significant, appone <sup>2</sup> *Dativo*:  
*Præter, per,* quæ significant, pone omnia <sup>3</sup> *Quarto*.

<sup>1</sup> βωμῶν ἀποσπᾶσαντες (having dragged them from the altar.) Hec.

<sup>2</sup> ἐμμένειν τῇ πίστει (to abide in the faith.) Act.

<sup>3</sup> διαπορεύομαι τὴν πόλιν (I traverse the city.) Plut.

166. a. *Verbs compounded with prepositions govern*

1. Sometimes the *case of the preposition* (when the preposition can be easily separated from the verb.)

εἰσπεσεῖν συμφορὰν. (to fall into misfortune.) sc. πεσεῖν εἰς σ. E. And.

ἐξέρχεσθαι οἰκίας (to go out of the house.)

καταβήσομαι δίφρου—ἐμμένειν τῇ πίστει—διαπορεύομαι τὴν πόλιν—  
 ἐμαντῶ συνοῖδα—

2. Sometimes the *case of the simple verb,*

συντυχῶν κακῶν ἀνδρῶν. S. Phil. (having met with bad men.)—συντυ-  
 χῶν has the sense and government of τυχῶν—

3. Sometimes the *cases both of preposition and of verb* at the same time.

τείχος περιβαλέσθαι τὴν πόλιν. Her. (to throw a wall round the city.)

—i. e. βαλ. τεῖχος περὶ τὴν πόλιν—

κατέγνωσαν ἀπάντων θάνατον. Thuc. (they passed sentence of death  
 against all.)

ξυλλήψομαι δὲ καὶ τὸ τοῦδε σοι πόνου—

ὑπερενέγκοντες τὰς ναῦς τὸν Ἴσθμόν (having conveyed the ships across  
 the Isthmus.) Cf. Æn. xi. 625. scopulosque superjacet undam.

Τυδεΐδην μέθεπε κρατερώνυχας ἵππους (he drove the solid-hoofed  
 horses after Tydides.) E. 329.

4. Sometimes the *case of the compounded sense.*

προσβάλλειν τῷ τείχει (to attack the wall.) X. H.

προσοικοῦσι τὴν πόλιν. Thuc. (they border, v. flank the state—they  
 dwell by it.)

παραμυθοῦνται τοὺς νείεις—

167. Very many of the constructions mentioned in the *usus casuum* admit,  
 before the noun, a preposition either strengthening the force and meaning  
 already given by the case itself, or varying the idea a little.

τετυγμένα ἐξ ἀδάμαντος, Theocr. (made (out) of adamant.) Cf. 69. 3.

πρὸς γὰρ κακοῦ τε καὶ βαρυψύχου (it is the part of.) Cf. 77.

σφέας αὐτοὺς ἐς ἑξ μοιρὰς διείλον. Herod. (they divided themselves into  
 six parts.) Cf. 46

αἱ νῦν μιν τείρουσι κατὰ φρένας. O. 61. (which now wear him in his  
 mind.) Cf. 41.

ἐπὶ ψεύδεσσι . . . ἀρωγός (an auxiliary to falsehood.) Cf. 53. 3.

ἐντὸς οὐ πολλοῦ χρόνου. Plat. (within no long time.) Cf. 101.

ἦδeto ἐπὶ πλουσίοις τοῖς πολίταις,—Cf. 53. 2.

ἀπὸ ταλάντων ἕξ (worth six talents.) Cf. 74. 3.

## USUS

## 168. Adverbii.

*Posse dat et verbis aliis et vocibus* <sup>1</sup> ἂν, κέν.

<sup>1</sup> καὶ κέ τις ὧδε ἐρεῖ (and thus, it *may* be, some one will say.) Δ. 76.  
δοκεῖ λέγειν ἂν (he seems *likely* to speak, sc. it seems that he may  
*possibly* speak.)

εὐρίσκω ταύτην ἂν μόνην γενομένην . . . ἀποτροπὴν (I find that this is  
the only means of escape *likely* to be given.) Isocr.

Other examples are,

οὐκ ἔστιν ἓνα ἄνδρα ἂν δυνηθῆναι ποτὲ ἅπαντα ταῦτα πράξαι (Cf. οὐκ  
ἔστιν ὅπως δυνηθεῖν ἂν—it is not possible that one man *should* ever  
*be able* to do all these things.) Dem.

δοκέετε δέ μοι πολὺ βέλτιον ἂν . . . βουλευσασθαι (you seem to me  
*likely* to deliberate much better . . .) Dem.

169. α. \* Ἄν (in Epic and Ionic Greek κε or κεν) is used to represent an action not as actually happening, but as *possible, probable, likely* to happen. It *softens*<sup>1</sup> an assertion. It gives a degree of <sup>2</sup> *uncertainty* to the action. Its force may commonly be expressed by introducing into the translation *would, could, should, might, may, possibly, probably, likely to, perhaps, it may be*, or some such expression.

Thus,

<sup>1</sup> ἂν or κε is used by Homer with a future Indicative.

ἐμοὶ δέ κε ταῦτα μελήσεται (these things perchance shall be my care.)  
A. 523.

πληθὺν δ' οὐκ ἂν ἐγὼ μυνήσομαι οὐδ' ὀνομήνω (I shall not *be able* to tell  
the number or to name them.)

Cf. οὐ μυνήσομαι (I will not tell—positively, whether able or not.)

αν or κε is used in Homer with a Subjunctive, as a softer kind of future.

ἐγὼ δέ κ' ἄγω Βρισηίδα καλλιπάρηον. A. 182. (but I, it *may be*, will  
lead away Briseis with the beautiful cheek.)

<sup>2</sup> ἂν is used with the *past* tenses Indic., particularly the Imperf. and Indef.  
to signify the *repetition of an event*—(because it signifies *no one certain time*.)

ὅποτε προσβλέψειε τινας τῶν ἐν ταῖς τάξεσι, τότε μὲν εἶπεν ἂν (when  
ever he looked upon any of those in the ranks, then he *would* say—  
i. e. he said, it *may be*—he *used* to say—) X. C. 7. 1. 10.

πρὸς δὲ τοῦθ', ὃ μοι βάλοι

νευροσπαδῆς ἄτρακτος, αὐτὸς ἂν τάλας

εἰλύομην δύστηνος, ἐξελκὼν πόδα

πρὸς τοῦτ' ἂν· εἴ τ' ἔδει τι καὶ ποτὸν λαβεῖν

..... ταῦτ' ἂν ἐξέρπων τάλας

ἐμχανώμην· εἴτα πῦρ ἂν οὐ παρῆν—



(whatever the string-impelled arrow struck, to this I *used* to roll myself, unhappy wretch! . . . thus I *would* crawl out and contrive: then there was no fire, it might be.) Phil. 289.

οὐ and μή.

170. οὐ denies a thing absolutely and independently of any other word or idea—μή denies in connection with something else, as some *condition, fear, hope, care*, and is therefore used after εἰ, ὅποτε, &c.—οὐ denies the fact: μή the thought.

οὐκ ἔστι, μηδὲ γένοιτο (it is not and may it not be.)—i. e. I pray it may not be—μή being dependent on *pray*.

{ οὐ τολμήσεις; (will you not dare?)

{ μή τολμήσεις; (will you dare? —I think you will not dare, will you?)

{ ἀρ' οὐ δοκείς; (do you not think?)

{ ἀρα μή δοκείς; (surely you do not think?) i. e. do you think?

{ ἐν τοῖς οὐ καλοῖς βουλευμασιν Οὐδ' ἐλπίς (there is no hope in bad counsels.)

{ ἐν τοῖς μή καλοῖς βουλευμασιν Οὐδ' ἐλπίς (there is no hope in counsels —I mean in *bad* counsels—if *not good*—because *not good*.)

οὐ γὰρ οἶοντ' εἶναι μή ἀπὸ ἀντιπάλου παρασκευῆς . . . βουλευέσθαι (for that it was not possible, he meant unless upon equal grounds of strength . . . to deliberate.) Thuc. 1. 91.

171. μή οὐ often signifies *unless*.

χαλεπαὶ λαβεῖν μή οὐ χρόνῳ καὶ πολιορκίᾳ (cities difficult to take *except* after a lapse of time and a siege.)

οὐ γὰρ ἂν μακρὰν

ἔχνεον αὐτοὺς, μή οὐκ ἔχων τι σύμβολον (for I should not track them far, *unless* I had—*not*, I mean, if I had *not*—some trace of them.)

μή οὐ before an Infin. is milder and less positive than μή alone,

κοῦκ ἀπαρνοῦμαι τὸ μή, sc. βάψαι. Aj. 96. some read τὸ μή οὐ.

172. οὐ μή with a Subjunctive.

οὐ μή γένηται (it will not happen.) i. e. οὐδέος ἔστι μή γένηται, there is no fear that it will happen.—

οὐ μή πίθηται (he will not be persuaded.) Phil.

173. οὐ μή with a future Indicative 2nd person.

οὐ μή δυσμενὴς ἔσῃ φίλοις (be not inimical to friends—sc. will you not be not inimical?)

174. Jure regunt *genitivum* Adverbia, qualia *causæ*<sup>1</sup>,  
<sup>2</sup> *Temporis*, <sup>β</sup> *atque loci*, *numerique*, <sup>3</sup> *modique* se-

quantur.

<sup>1</sup> ἕνεκα σοῦ (on account of thee.)

<sup>2</sup> πότε τοῦ ἔτους; (at what time of the year?)

ἔξω βέλους (out of shot.)

ἐκέισε τοῦ λογοῦ (to that part of the discourse.)  
οἱ ἀσελγείας (to what a pitch of impudence!)  
οὐχ ὀρᾶς ἵν' εἴ κακοῦ;—  
δις τοῦ σαββάτου (twice a week.)  
<sup>3</sup> λάθρη ἐμεῦ (without my knowledge)

Poscunt hæc ἅμα, ὁμοῦ, μίγδα, ἐμπελαδὸνque<sup>δ</sup> Dativum

ἅμα τῇ ἡμέρᾳ (with the day—as soon as it was day.)  
θεοῖς ὁμοῦ (together with the gods.)  
μίγδα θυγατέρεσσιν (mixed with the daughters.)  
ἐστίη ἐμπελαδὸν (near to the hearth.)

Plura regunt varias casus, σχεδὸν, ἔμπαλιν, ἐξῆς, ἐγγὺς, πλησίον, ἄγχι Dativum, aliquando Secundum.

τῷ τεκόντι πλησίον (near his parent.)  
πλησίον τοῦ χωρίου (near the spot.)

ὥς εἰ ad—μὰ ζ, ναὶ, νῆ jurandi vocula, quartum.

ὥς τὸν Θεόν (to God.)  
οὐ μὰ Δία (no by Jove.)  
ναὶ τὸν Δία (yes by Jove.)  
νῆ τὸν Πλούτωνα (yes by Pluto.)

Omnes ὦ, αἶ, ἰω,—tres φεῦ, οἶ, μέχρ'is, et εὖγε—  
<sup>1</sup>Ω dolet oxytonum: vocat ὦ sed circumflexum.

ὦ μοι, ἐγώ! ὦ Ζεῦ, τοῦ κάλλους! ὦ ἐμὲ δειλάν! (Alas me! O Jupiter, what beauty! O wretched me!)

175. α. Cf. 68.  
β. Cf. 67. 1  
γ. Cf. 72.  
δ. Cf. 53. exx. 11 and 18.

176. ε. ὥς is used as a prep. for πρὸς only before persons.

177. ζ. νῆ is affirmative—μὰ stands with both νῆ and οὐ, as  
ναὶ μὰ τόδε σκήπτρον (yea, by this sceptre.)  
οὐ μὰ Δία (no, by Jove.)  
but μὰ alone is negative, when <sup>1</sup> followed by a negative, or <sup>2</sup> preceded by a  
sentence expecting a negative, as  
<sup>1</sup> μὰ Δί', οὐκ ἔγωγε (no, by Jove, not I.)  
<sup>2</sup> οὐκ αὖ μ' ἐάσεις;—Μὰ Δί', ἔπει . . . (will you let me go?—no, indeed,  
for . . .)













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